RESEARCHES

INTO

CHINESE SUPERSTITIONS

By Henry Doré, S.J.

TRANSLATED FROM THE FRENCH

WITH NOTES, HISTORICAL AND EXPLANATORY

By M. Kennelly, S.J.

First Part

SUPERSTITIOUS PRACTICES

Profusely illustrated

Vol. IV

T'USEWEI PRINTING PRESS

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Frank H. Kramer.

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PREFACE.

In offering to the public this fourth volume of *"Chinese Superstitions"*, it has been deemed helpful to state briefly the various matters which make up its contents. The present volume deals with fortune-telling, divination, omens and augury, vain observances, such as lucky and unlucky days, geomancy or terrestrial influences over man's life and acts, extending even to his subsequent sojourn in the grave, and the happiness of his descendants. All these subjects occupy about two-thirds of the volume (pp. 321-416), and might be well summed up under the general term of *"divination"*. The latter part is less connected, and comprises Buddhist and other practices, which have a general hold on the people. Among them the Author enumerates superstitious prints and inscriptions, canny characters and slabs for warding off bad luck. The volume winds up with some short and pithy articles on Buddhist abstinence from animal food, and the quaint vegetarian sects which flourish throughout China, and form a special branch of the Buddhist religion. In a preface, it would be practically impossible to deal adequately with all these subjects, so it has been deemed preferable to select the leading idea of the work, viz. *"divination"*, and consider it from the various points of view of the Chinese people (1).

General Notions. — Divination is practically as old as the human race, and is found in every age and country where ethnic religions have prevailed. "There is, says Cicero, no nation, civilized

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(1) Western writers have so far confined their studies on divination, to the art, as it was found in Greece or Rome; few have dealt with the subject as it existed in China from the remotest times down to the present day. The present preface will, therefore, fulfil a much needed want. The passages quoted are mostly from the Classics, and based on Legge's translations and Couvreur's Chinese text, whenever available.

or barbarian, which does not believe that there are signs of the future, and persons who can interpret them" (1).

Diviners swarmed in Egypt, formed there a special class, and were particularly skilled in interpreting dreams (2). At Babylon, they followed the ruler, and were consulted in cases of war and other important State matters (3). The Hindus and the British Druids pretended to foretell the future by signs and omens.

The divining art was practised among the Greeks. The appearances of the sky and heavenly phenomena, the flight of birds, the intimations drawn from the entrails of victims, were supposed to prognosticate events, and according to these signs, public as well as private actions were regulated. No war was undertaken without consulting the oracles (4). Augurs and soothsayers followed the army (5).

The Romans were equally zealous in divining. We find among them colleges of augurs and aruspices, who by an adverse word could postpone the most important affairs of State (6). Due authority for the performance of all actions was derived from the auspices. As in Greece, no war was undertaken, no colony sent out without consulting the gods. No assembly of the people could be held unless thunder was heard in a certain quarter of the heavens (7). Other heavenly signs, the flight of birds, the appetite of the sacred fowls,

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(1) Gentem quidem nullam video, neque tam humanam atque doctam, neque tam immanem tamque barbaram, quae non significari futura, et a quibusdam intelligi praedicique posse censeat. On Divination. Book I. § 1.

(2) See Book of Genesis XLI. 8.

(3) See Daniel II. 2. IV, 4. — Ezechiel XXI. 21. The king of Babylon stood in the highway, at the head of two ways, seeking divination.

(4) Quod bellum susceptum ab ea natione (Graecia) sine consilio deorum est? Cicero. On Divination. Book I. § 1.

(5) Cicero. On Divination. Book I. § 43.

(6) The election of every ruler, king, consul, dictator or praetor; of every civic officer, every religious functionary, was invalid if the auspices were unfavourable. Chamber's Encyclopædia. Vol. I. p. 550 (Auguries).

(7) Thunder was the supposed voice of Jupiter. If the flash proceded from right to left, the prognostic was bad: if from left to right, it was good, and success was assured.

the appearance of the entrails of victims, were all considered as portents of the future (1). The art prevailed to such a degree that there was scarcely a natural event or even ordinary occurrence which did not bear in somewise on the future. Rulers, statesmen and generals, were guided or pretended to be guided by these intimations, and employed them in State affairs as well as in the less important matters of everyday life. Classical authors have furnished us ample evidence of the many impostures of the system. Cato wondered how two augurs could meet without laughing at each other (2). Horace and Juvenal shot many a keen shaft at diviners and the credulity of their deluded victims. Cicero, in his work on divination, refuted the art in its various forms.

Nature of Divination. — Man has a natural curiosity to lift the veil and peer into the future. The divining art is an endeavour to discover hidden and future things through the intervention of Spirits or Gods. All divination is in reality a questioning of spiritual beings, a method of communication between higher intelligences and man (3). As magic aims to do (4), divination aims to know. It was generally believed that the Gods or Spirits knew the future, and could communicate this knowledge to man (5). Man may know

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(1) The Romans divined also by the flame of the sacrifice. If it was vigorous and quickly consumed the victim; if it was clear of smoke and did not crackle, but ascended silently in a pyramidal form, the omen was favourable. Chamber's Encylopædia. Vol. III. p. 559.

(2) Vetus autem illud Catonis admodum scitum est, qui mirari se aiebat, quod non rideret haruspex, haruspicem cum vidisset. Cicero. On Divination. Book II. § 51.

(3) See Legge. The Great Plan, *Hung-fan* 洪範 (a chapter in the Book of Records) p. 335-336. *Chu-hsi* 朱熹 observes that the opinions of men were first taken into consideration, but as they were liable to be affected by ignorance and selfish considerations, the views of the Spirits, above such disturbing influences, and intimated by divination, were considered to have greater weight in all important questions.

(4) Preface to Chinese Superstitions. Vol. III. p. III.

(5) Call divination a folly or an art; it is certain that it was given by the gods to man, in order to impart to him a knowledge of the future. Cicero. On the Nature of the Gods. Book II. § 65.

some future things with certainty, as when they are necessarily connected with their causes (1). Others he may know with less certainty, or as well-founded conjectures, sound inferences, because though not necessarily connected with their causes, they happen almost always (2). As to future contingent things, which depend on free-will, they cannot be foretold from their causes, but are known in themselves. Man cannot know such things, the divinity alone can, because the future is present to the intelligence of such a Being. To appeal, therefore, to false gods for such knowledge, is attributing to them a prerogative of the divinity, and men who use or pretend to use such knowledge, are said to "*divine*", that is they ape an attribute of the divinity.

The Gods communicate their knowledge of the future to men through oracles, dreams, signs, omens and portents. All these have been regarded by the ancient world as signs of the Gods and intimations of their will. The starry heavens, the earth, the air, the waters, animals, birds, even the actions of persons themselves were supposed to prognosticate coming events. Soothsayers interpreted these signs, and thus invented the various methods of divination which we find in different nations. These methods entered largely into the life and habits of society, and held immense sway over rulers and people.

Antiquity of divination in China. — Divination was practised in China from a very early time. I will not say 5200 years B.C., says Legge (3), but as soon as we tread the borders of credible history, we find it existing. At that remote period, we get a glimpse of China's great Sages, and find them endeavouring to build up a science of the will of Heaven, from various indications given by the shell of the tortoise and the stalks of the milfoil (4). The manipul-

(1) Thus an astronomer may predict a coming eclipse.

(2) Thus a physician through certain signs may prognosticate the restoration of a patient's health; a skilful general the issue of a battle; a captain of a ship an impending storm; a meteorologist the approach of rain.

(3) Introduction to the *Yih-king* 易 經, or Classic of Changes (Sacred Books of the East. Vol. XVI. Oxford, 1882. p. 40).

(4) Legge. The Great Plan, *Hung-fan* 洪 範 (The Chinese Classics. Vol. III. Part 2. p. 335).

ation of *Fuhsi's* 伏羲 diagrams (1) was practised to some extent before the *Chow* 周 dynasty (B.C. 1122). In these remote ages, divination was a very prominent department of the Government, and presided over by responsible officials. Divination on behalf of rulers was more important than for the common people (2). It took place in regard to sacrifice (3), military expeditions (4), capping, marriage, funerals and mourning (5). Matters of inferior importance were also the subject of divination (6). In the year B.C. 2255, *Shun* 舜 practised it in the selection of a successor (7).

During the *Shang* 商 dynasty (B.C. 1766-1122), *P'an-keng* 盤庚 (B.C. 1401-1373), XVIIth emperor of the dynasty, wishing to remove the capital to *Yin* 殷, North of the Yellow River, had recourse to divination. The high officers and the people were opposed to the step, but the ruler overcame all by consulting the tortoise, which gave a favourable reply (8).

In the time of the *Chow* 周 dynasty (B.C. 1122), *Wu-wang* 武王, founder of the dynasty, practised the divining art. "My dreams, says he, coincide with my divinations. The auspicious

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(1) See on these mystic symbols. Chinese Superstitions. Vol. II. p. 223. note 1.—Vol. IV. p. 342. note 2.

(2) China Review, 1885. (The *Yih-king* and its Appendices. p. 314).

(3) *Li-ki* 禮記, or Record of Rites. Book. IX. p. 428. (Legge's translation). Divining preceded the Border Sacrifice. The answer was "there will be success in sacrificing".

(4) Called external undertakings or affairs; the others were internal. *Li-ki*, or Record of Rites. Book I. p. 94 (Legge's translation).

(5) The tortoise was consulted for selecting days of mourning. *Li-ki*, or Record of Rites. Vol. I. p. 94 (Legge's translation).

(6) China Review, 1885 (The *Yih-king* and its Appendices. p. 314).

(7) Counsels of the Great Yü, *Ta-yü-mu* 大禹謨 (A chapter of the Book of Records) p. 63. Legge's translation. "Yü said, submit the meritorious ministers one by one to the trial of divination, and let the fortunate indications be followed. The tortoise and grass concurred, and the Spirits (*Kwei-shen* 鬼神) signified their assent".

(8) *P'an-keng* 盤庚 (A chapter of the Book of Records) p. 222. Legge's translation. "I have examined the matter by divination, and obtained the reply".

omen is double. My attack on *Shang* 商 must succeed" (1). He then took the field against the tyrant *Chow-sin* 紂辛, and defeated him. *Chow-kung* 周公, younger brother of *Wu-wang*, believed likewise in divination. Thus, when his brother was ill, he offers to die in his stead, prays to the three kings, his ancestors, and consults the tortoise. The intimation tells him he is heard and that *Wu-wang* will be spared (2). Later on, in the year B.C. 1112, third year of *Ch'eng-wang* 成王, the tortoise consulted, informs him of coming troubles in the West. He consults again, obtains a favourable reply, and an expedition is resolved upon (3).

In the *Chow-li* 周禮, or Ritual of the *Chow* dynasty (4), we find the names of the following officers connected with divination. The "Grand Diviner", *T'ai-puh* 太卜; the "Master of Divination", *Puh-shi* 卜師; the "Keeper of the tortoises". *Kwei-jen* 龜人: the "Preparer of the fuel", *Hwa-shi* 華氏; and the "Observers or interpreters of the prognostics", *Chen-jen* 占人. These observers interpreted the results, and if two agreed, their opinion was to be followed.

In the Great Plan, *Hung-fan* 洪範 (5), practical rules, extending to almost every case, are laid down for reaching a decision. In important State matters, the opinions of five parties were to be weighed : that of the ruler, of the nobles and high officers, of the common people ; that of the tortoise, and finally that of the stalks of the milfoil. The tortoise was supposed to give surer indications than the milfoil, hence when the tortoise opposed and the milfoil

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(1) The Great Declaration, *T'ai-shi-chung* 泰誓中 (A chapter of the Book of Records). p. 291. Legge's translation.

(2) The Metal-bound Coffer, *Kin-t'ang* 金縢 (A Chapter of the Book of Records). p. 355. Legge's translation.

(3) The Great Announcement, *Ta-kao* 大誥 (A Chapter of the Book of Records). p. 374. Legge's translation. "I must proceed, the divinations are favourable. There is no mistake about the decree of Heaven".

(4) This consists of an elaborate detail of the various officers under that dynasty, with their respective duties. Wylie. Notes on Chinese Literature. p. 4.

(5) The Great Plan, *Hung-fan* 洪範 (A Chapter of the Book of Records). p. 337. Legge's translation.

approved, nothing should be undertaken (1). In case the ruler and tortoise were opposed to all other parties, the doubt was settled by a compromise. Internal affairs (sacrifice, capping, marriage) could then be proceeded with, while external matters (military expeditions undertaken beyond the State) should be abandoned. It is needless to point out the inconsistency of this proceeding. From the above quotations, the reader can see how the divining art commenced early, and continued down to the time of the Christian era. A text of the *Li-ki* 禮記, or Record of Rites, attributed to Confucius, sums up briefly the situation : "the Master said, the ancient and intelligent kings of the three dynasties, (i-e : the *Hsia, Shang* and *Chow*) all served the spiritual intelligences, *Shen-ming* 神明, of heaven and earth, and invariably used the tortoise-shell and divining-stalks. They did not presume to use their own private judgment in the service of the Supreme Ruler, *Shang-ti* 上帝" (2).

Authors of Divination. — As a sequel to the antiquity of divination, it is but natural to inquire who were its authors, on what principles it was based, and what was the purpose of those who invented and used it? The Ancient Classics and especially the *Yih-king* 易經 (Classic of Changes), *Shu-king* 書經 (Book of Records), *Li-ki* 禮記 (Record of Rites) and *Tso-chwan* 左傳 (Tso's Commentary on the Spring and Autumn Annals) inform us that the art was invented by the Sages or Ancient Rulers of China. "The Sages invented and taught the practice of divination" (3). "Heaven produced the spirit-like things (the tortoise and milfoil) and the Sages took advantage of them ; the Sages set apart the divining plant

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(1) In the phraseology of the art, this was expressed thus : "using stillness, there will be good fortune". By "stillness" is meant refraining from the undertaking doubted of.

(2) The Chinese text may be found in Couvreur, and reads as follows : *Kiai-shi t'ien-ti-chi-shen-ming* 皆事天地之神明. *Wu-fei puh-shi-chi-yung* 無非卜筮之用. *Puh-kan i-k'i sze-sieh-shi shang-ti* 不敢以其私褻事上帝. (Li-ki. Book XXIX. § 52. *Piao-ki* 表記. Record of Examples. Legge's translation. Vol. II. p. 349.— Couvreur. Li-ki. Vol. II. p. 510).

(3) Third Appendix to the *Yih-king* 易經, or Classic of Changes. p. 273. Legge's translation.

and laid down the laws of divination" (1). "The Sages fully understood the ways of Heaven, and instituted divination for the use of the people" (2). It is likewise to the same source that we must ascribe the origin of lucky and unlucky days, the good and bad fortune which attend men in life (3). These Ancient Sages were star-gazers and soothsayers at the same time. As the *Yih-king* 易 經 tells us, "they penetrated the secrets of heaven and earth" (4), interpreted how the various changes of Nature affected man's life and actions, and explained signs and omens ; in a word they "read the stars".

China's ancient rulers, in establishing divination, were guided by the following three principles:—1° Man is a part of Nature. Wedged in between heaven and earth, he forms, as it were, the connecting link between these two Powers. The phenomena of Nature, therefore, affect his life and actions. 2° There are in Nature fortunate omens of coming events (5). This is based on the supposed harmony between heaven and earth, and implies that the stars influence the world beneath, and determine the good and bad fortune of men. 3° The Sages interpret the changes of Nature and declare what signs are fortunate or unfortunate, that is explain how the various movements of the Cosmos affect the life and actions of men. This interpretation constitutes the "so-called science of divination".

Purpose of Divination. — The authors and inventors of divin-

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(1) Third Appendix to the *Yih-king*. p. 373. 74. Legge's translation.

(2) Third Appendix to the *Yih-king*. p. 372. Legge's translation.

(3) Lucky and unlucky days owe their origin to astrology, and the supposed influence of the heavenly bodies over the life of man. "The heavens hang out its brilliant figures (constellations), whence the Sages fixed the good and bad fortune of all things" (Third Appendix to the *Yih-king*. p. 374 and 404. Legge's translation). When such a constellation or planet appeared on the horizon, days and seasons were considered as controlled by its influence, hence they were "lucky or unlucky". Even though we have discarded astrology and its baneful influence, we have still in the language the word "disaster", which reminds us of its original meaning "ill-starred or unfortunate".

(4 Third Appendix to the *Yih-king*. p. 360. Legge's translation.

(5) See above, the principle laid down by Cicero: all nations believe there are signs of the future and persons who can interpret them.

ation must have had a purpose. The diviner was not always a cunning knave and did not seek filthy gain. Divination was resorted to in order to solve doubts and settle perplexities. This purpose we find clearly set forth in the *Yih-king* 易 經, or Classic of Changes (1); the *Shu-king* 書 經, or Book of Records; and the *Li-ki* 禮 記, or Record of Rites. "If you have doubts about any great matter, consult the tortoise and milfoil" (2). "If one has a doubt and has consulted the shell, you need not think any longer that you will do wrong" (3). "Divination settles the doubts of men" (4). The above reason would seem the more obvious when we consider the hesitancy and indecision of the Chinese mind in the important events of life. Whosoever has observed the people closely and noticed its vacillating character, will admit that divination was a fit remedy for ending perplexities and clearing up the doubts of the nation (5). — Another purpose sought in divination was encouragement, and an assurance of success in difficult and important enterprises. In such circumstances, man is filled with apprehension and anxiety, and will take any word or sign of encouragement as a favourable omen. Divination, by a skilful reply, gives this assurance, the inquirer is buoyed up, and success thus practically assured. — A third and higher purpose seems to be pursued by divination in China, namely to obtain some kind of divine guidance. Divination would be thus a groping of the ethnic mind after the will of Heaven. "The Son of Heaven (the Emperor of China), however intelligent might be his mind, felt it necessary to obtain a decision (from above) on what his object was, showing that he did not dare to take his own way,

(1) See on this Classic. Chinese Superstitions. Vol. IV. p. 342.

(2) *Shu-king* 書 經. The Great Plan, *Hung-fan* 洪 範 (A chapter of the Book of Records). p. 337. Legge's translation.

(3) *Li-ki* 禮 記, or Record of Rites. Book I. *K'ü-li* 曲 禮 (Summary of the Rules of Propriety) p. 94. Legge's translation—Couvreur. Chinese text. Vol. I. p. 62.

(4) *Yih-king* 易 經, or Classic of Changes. Appendix III. p. 374 § 74. Legge's translation.

(5) Wieger. Histoire des Croyances Religieuses et des Opinions Philosophiques en Chine. 1917. Leçon 8. La divination officielle sous la 3e dynastie. p. 72.

and giving honour to Heaven, *T'ien* 天 (1). In the *Shu-king* 書經, or Book of Records, it is stated that the answer to the diviner expressed "the command of Heaven". "When the former kings had any important business, they reverently obeyed the commands of Heaven" (2). This approval was doubtless used in many cases to make divination an instrument of government, or as a means of breaking down the opposition of Feudal princes, and compelling the turbulent masses of the people to acquiesce in Imperial schemes (3). What degree of certainty it imparted to the Imperial mind, is hard to decide. Occasionally there are doubts as to its efficacy, and the folly of expecting any revelation of the future from an old shell or a handful of withered grass. Many modern writers also feel dissatisfied on the subject, but few have the courage to disown it, as this would ruin the veneration for the Sages and the reputed wisdom of antiquity.

Various methods of Divination. — The variety of divinatory methods in China is very great. Divination by the tortoise-shell and milfoil took place as early as 2300 B. C. (4). Divining by the tortoise-shell was called *Puh* 卜 (5). This method, though principally official, was employed also in private life (6). The tortoise was

(1) *Li-ki* 禮記, or Record of Rites. Book XXI. *Tsi-i* 祭儀 (The Meaning of Sacrifices). Vol. II. p. 233. Legge's translation.--Couvreur. Chinese text. Vol. II. p. 314.

(2) 先王有服恪謹天命. *Shu-king* 書經, or Book of Records. Chapter *P'an-keng* 盤庚. p. 222. Legge's translation.

(3) Wieger. Histoire des Croyances Religieuses en Chine. p. 72.

(4) See the *Shu-king* 書經, or Book of Records. Counsels of the Great Yü, *Ta-yü-mu* 大禹謨. Legge's translation. p. 63 § 18, where divination by the tortoise and milfoil are mentioned. This document purports to be of the 23rd century B.C.

(5) *Puh* 卜, to divine by looking at, to examine, to guess. This is a very ancient character, and supposed to represent the streaks on the tortoise-shell as the heat developed them. Williams. Dictionary of the Chinese Language.

(6) B.C. 827, a woman questioned the tortoise-shell as to whether her husband would return or not. The reply was yes. "Both by the tortoise-shell and the reeds have I divined, and they unite in saying he is near. My soldier is at hand". *Shi-king* 詩經, or Book of Odes. Ode *T'i-tu* 杕杜 (Legge's translation. Vol. IV. Part II. p. 266).

chosen because its back bore a fanciful resemblance to the heavenly vault, while its flat inferior part represented the horizon (1). To prepare them for their divining function, the Grand Recorder, *Ta-shi* 大史, had them smeared over with blood in the first month of winter (2). This was a religious ceremony and a kind of consecration (3). The diviner held the tortoise-shell in his arms, with his face turned towards the South, while the Son of Heaven (the Emperor of China) stood with his face towards the North (4). In order to secure a reply, the outer shell was taken off, part covered with ink and fire applied beneath. As the ink dried up, cracks and lines were formed, thus indicating events, and portending whether they would turn out favourably or unfavourably for the inquirer. Divination by the tortoise-shell lasted for over 2000 years. About 300 B.C., the key to the interpretation was lost, and the method abandoned for that of the "Eight diagrams", *Pah-kwa* 八卦, which henceforward acquired great vogue both at the Court and among the people (5).

Divination by the milfoil.—The plant employed for this method of divination was called *Chu* 著 (6), meaning to manifest. Divination by its stems was called *Shi* 筮 (7), to forecast. The plant seems

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(1) Wieger. Histoire des Croyances Religieuses en Chine p. 71-72.

(2) *Li-ki* 禮記, or Record of Rites. Book IV. *Yueh-ling* 月令 (Monthly proceedings of the Government). Vol. I. p. 298. Legge's translation.

(3) *Mencius*. Book I. Part I. ch 7 § 4. When a bell was cast, a similar ceremony took place.

(4) *Li-ki* 禮記, or Record of Rites. Book XXI. Vol. II. p. 233. Legge's translation.

(5) Wieger. Histoire des Croyances Religieuses en Chine. p. 72, and 84.

(6) 著 *Achillea sibirica*, the milfoil or yarrow. A composite herb of a grayish green colour, and a foot or two high. The leaves are numerous, bipinnate and very finely divided. The flowers, white or slightly rose-coloured, are corymbed. Each corolla has 5 petals. The leaves and flowers are highly aromatic. It is found in *Shantung* 山東, and central China (A specimen, a foot and a half high, has been supplied to the Translator by Father Courtois, s.j., Curator of the Sicawei Museum).

(7) *Shi* 筮. This character is composed of *Chuh* 竹, bamboo, and *Wu* 巫, a witch, a sorceress, a medium, hence to divine with stems of the milfoil or mayweed. Williams. Dictionary of the Chinese Language.

to have been chosen on account of its strong aromatic smell which protected it from the attack of insects (1). It is found at the present day on and about the tomb of Confucius. For purposes of divination, the stalks were divided into two heaps, representing heaven and earth. They were manipulated according to a fanciful theory of odd and even numbers, symbolizing the cosmic evolution of Nature, the seasons and months of the year (2). Interpreters explained the results, and forecasted therefrom the good or bad fortune of events. The author of the Third Appendix to the *Yih-king* 易經, calls the milfoil and tortoise "spirit-like or divine things", "heaven produced the spirit-like things" (3), meaning, it seems, that they were wonderful, marvellous things employed for ascertaining the will of the Deity.

Divination by the "Eight diagrams", or *Pah-kwa* 八卦 (4) —.

After the tortoise and milfoil, the "Eight diagrams", *Pah-kwa* 八卦, were constantly used for purposes of divination, and forecasting the good or evil issue of events. These symbols—a combination of triple lines, whole and broken—are generally attributed to *Fuhsi* 伏羲 (5), but were in reality invented by *Wen-wang* 文王 (6), in the early part of the *Chow* 周 dynasty. The basis of the system is eight, but by doubling and combining the symbols, this number was increased to 64. Each of the "Eight diagrams" has a special name (7), with a symbolical and fanciful meaning, interpreted and applied to the various events of life. The above system of divination is fully expounded in the *Yih-king* 易經, or Classic of Changes, and its

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(1) Wieger. Histoire des Croyances Religieuses en Chine. p. 71.

(2) Third Appendix to the *Yih-king* 易經, or Classic of Changes. p. 365. Legge's translation. — Wieger. Histoire des Croyances Religieuses en Chine. p. 72.

(3) Third Appendix to the *Yih-king*. p. 373-374. Legge's translation.

(4) See illustration exhibiting these diagrams. Chinese Superstitions. Vol. II. p. 223.

(5) Wieger holds that this is purely legendary, and only invented to impart to them an air of venerable antiquity. Histoire des Croyances Religieuses en Chine. p. 79.

(6) See Vol. II. p. 223. note 3.—Vol. IV. p. 342. note 2.

(7) See Vol. IV. p. 332-333, where these names are enumerated.

appendices. This Classic originated in the early part of the *Chow* 周 dynasty (12th century B. C.), and owes its authorship to *Wen-wang* 文王 and *Chow-kung* 周公 (1). This period was one of trouble and anxiety, hence the text and explanations contain covert allusions to the times, and reflect the apprehensions of the writer, and his efforts to find guidance for his future conduct (2). The work may be described as a handbook of divination, and the standard manual of fortune-tellers down to the present day. Its primitive but incomplete view of Nature, its quaint cosmic notions and its vague generalities, but ill conceal the ignorance of the early Sages. Many of the most unscientific notions (3) and injurious superstitions prevalent in China, are based or supposed to be based on this obscure book. It teaches fatalism, a vague apprehension of malignant spirits, and the existence of lucky and unlucky days, which determine the good or evil issue of men's acts. The goodness of human nature is there in germ. Its morality is largely that of success. If a man succeeds, he is right; if he fails, he is wrong.

Besides the methods of divination described above, fortune-telling is extensively practised throughout the length and breadth of

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(1) Our present *Yih-king* is entirely a book of the *Chow* 周 dynasty (Legge's notes to the Great Plan. p. 336). — "Was it not during the troubles between *Wen-wang* and the tyrant *Chow-sin* that the study of the *Yih* began to flourish?" (Appendix III. p. 403. Legge's translation).

(2) The *Yih-king* 易經 comprises several parts.—1° the 64 lineal figures due to *Wen-wang*. 2° the explanation of these figures by the same (B.C. 1143). This is largely composed of diviner's language, adapted to the circumstances. 3° Another explanation by *Chow-kung* (B.C. 1108). This embodies ethical maxims of the Pre-Confucian times, and some common-sense observations, v.g: upright, prudent conduct will bring prosperity: the good man prospers, the mean man comes to grief: he who goes forward carefully, will not fall into any error. 4° Ten appendices, written 6 or 7 centuries after the text. Its several parts are of different dates. This is important for the elucidation of the so-called philosophy and pseudo-science contained in the work.

(3) The twofold soul in man: it is the firmament (not the Sun) that causes the seasons: winter is caused by the Sun moving to the North and cold region (the ecliptic was then unknown): divine intelligence is attributed to the tortoise and milfoil.

China. The Government from early times considered the art as an essential part of State worship. Official manuals were published under Imperial patronage (1). With regard to the common people, fortune-tellers abound and ply their trade in cities and towns, villages and hamlets. Some of these cunning knaves open shops and may be consulted there, while others ramble through the streets, and announce their approach by means of a harp or a rattle (2). Physiognomists are also met with, and from the inspection of the features, bones or the length of the arms, forecast a lucky or unlucky future for their silly customers (3). All these quacks are consulted in regard to a variety of subjects, important and unimportant: success in literary pursuits, in trade, in the investment of funds, the attainment of fame or official position, recovery from sickness, whether one will have children, and what will be their sex (4). Horoscopes are likewise drawn. The hour, day, month and year of birth are handed in to the fortune-teller, and therefrom he forecasts whether the future will be lucky or not. This is especially customary before marriage, and many a contract is broken off because of the fanciful antagonism between the cyclic animals that presided over the birth of the youthful pair (5). Appeal to the lot is a very common practice in China. Bamboo slips or wooden blocks prepared for the purpose of divination are found in every temple. The lots are drawn before the idol, and the people profess to believe that the answer comes from the gods, and is good and sufficient reason for shaping one's conduct or business accordingly (6). Divination by dissecting written characters is

(1) The last authorized edition in 36 books was issued by the Board of Rites A.D. 1741, under *K'ien-lung* 乾隆. Wylie. Notes on Chinese Literature. p. 133.—Chinese Superstitions. Vol. IV. p. 321. note 2.

(2) Chinese Superstitions. Vol. IV. p. 326. note 2.

(3) Chinese Superstitions. Vol. IV. p. 327. — Practical applications of the art. p. 338-339.

(4) Doolittle. Social Life of the Chinese. Vol. II. p. 106, and 331.

(5) If the bride was born in the year of the cock, and the bridegroom in that of the dog, no harmony can prevail between them. Vol. IV. p. 326.

(6) See Vol. IV. p. 349, 351. note 1; p. 353.

much in vogue among the literary class (1). A pictograph is handed to the diviner, who dissects it, retrenches a few lines or adds thereto, thus composing a new character, whence he draws a prognostic favourable or unfavourable for the inquirer. Such combinations are much appreciated by the literati, as they afford an occasion for displaying wit, and help into the bargain many a hard-up scholar to eke out a scanty livelihood.

Portents or omens exert a telling influence over Chinese everyday life, and implicit belief is placed in the effect which will follow certain acts. Thus the appearance or cry of certain birds is deemed to forebode good or evil luck. The crow is especially a harbinger of evil; in regard to a rookery, a contrary feeling is, however, entertained (2). Omens of personal sensations are as commonly accepted among the Chinese as in Western countries. Thus sneezing indicates that some one is talking ill of you, or that a quarrel will soon break out among the woman-folk of the house (3).

A belief in lucky and unlucky days, and in lucky numbers, pervades all Chinese literature and life (4). There is luck especially in odd numbers, 5 and 7 being the favourite ones (5). The Imperial calendar indicates what days are lucky or unlucky throughout the year (6). On such a day and not on any other, may one start on a

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(1) See Vol. IV. p. 356. Various examples, p. 360-361.

(2) See Vol. IV. p. 371-372. Classical readers will remember how the Greeks and Romans augured from the flight of birds.

(3) See Vol. IV. p. 373-374. Itching of the ears, a tingling sensation felt in the eyes etc.

(4) Among the Greeks, the doctrine of the hidden properties and harmonies of numbers was also taught by Pythagoras, and expounded as underlying the whole system of the universe (Dennys. Folk-lore in China. p. 39).

(5) See cosmic and mythological elements numerically arranged. Vol. III. p. XIV.—In England, it is held lucky for an odd number of people to sit down to dinner, always excepting the tabooed 13. (Dennys. Folk-lore in China. p. 41).

(6) See Vol. IV. p. 381. Under the Republic, lucky and unlucky days have been suppressed (at least on paper) with reference to marriages and burials (Variétés Sinologiques. no 47. p. 221).

journey, commence building operations, open a shop, pay a visit to a friend, take a bath, call in a tailor or a barber. Such a day will be favourable for a marriage festival or a funeral ceremony. According to this belief, the success or failure of an enterprise depends entirely on the choice of the day (1).

Confucius and Divination.—Confucius, than whom there was no greater admirer of China's hoary past, had a strong belief in divination, and held that it disclosed to man the will of Heaven (2). He also attributed to the Sage foreknowledge of the future. "It is characteristic, says he, of the most entire sincerity to be able to foreknow" (3). He gives unstinted praise to the use of the milfoil and tortoise-shell, both employed from the earliest antiquity for purposes of divination. "The shell and stalks employed by the great men (Kings, Feudal Lords and Sages), must be held in awe and reverence" (4). "The Master in his observations on the *Yih* 易 said: "to unravel what is confused and search out what is mysterious; to discover what is deep and reach to what is distant (read the future), thus determining what will be fortunate or unlucky, there is nothing greater than the milfoil and tortoise" (5). The study that gave Confucius the greatest pleasure was that of the explanation of the diagrams (6). In the Analects, *Lun-yü* 論語, we find it said of him: "if some years were added to my life, I would give 50 to the study of the *Yih*" (7). "Is not the *Yih* a perfect book?" (8).

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(1) Chinese Superstitions. Vol. IV. p. 363.

(2) Wieger. Histoire des Croyances Religieuses en Chine p. 130.

(3) Doctrine of the Mean, *Chung-yung* 中庸. Legge's translation. p. 281. This sincerity, says Legge, is but a figment, so we need not wonder at the extravagance of its attributes. The foreknowledge here attributed to the Sage is only a guessing by means of augury, sorcery and other follies.

(4) *Li-ki* 禮記, or Record of Rites. Book XXIX. *Piao-ki* 表記 (Record of Examples). Vol. II. p. 350. Legge's translation. — Couvreur. Chinese text. Vol. II. p. 512.

(5) Third Appendix to the *Yih-king* 易經. p. 373-374. Legge's translation.

(6) Third Appendix to the *Yih-king*. Legge's translation. p. 351.

(7) Confucian Analects. Book VII. § 16. Legge's translation. p. 64.

(8) Third Appendix to the *Yih-king*. Legge's translation. p. 359.

He also believed in omens and portents: "when a nation or family, said he, is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky prognostics" (1). For want of auspicious omens at the end of his life, he gave up all hope of the triumph of his doctrine. "The Master said: the phœnix does not come, the river sends forth no map; it is all over with me" (2). The disciples of Confucius have all followed the example of the Master, and believe likewise in divination, portents and omens (3).

Effects of divination on the Chinese people. — The Sages were the authors of divination and practised it from the earliest times, hence it is obvious that it entered largely into the life and habits of the people, and exerted over them a depressing and disturbing influence (4). Ancient sovereigns and the government at different periods employed it as an instrument of State rule to overcome popular opposition. In such cases, wise and faithful ministers were put to death or dismissed from office, and popular opinion slighted, hence many internal troubles and revolts arose. It introduced the fanciful theory of lucky and unlucky days, which still holds sway over the masses, and makes them postpone acts, which would be better and more advisedly performed at an earlier date. In fine, it may be said that it kept up a system of deception and knavery, filled the people with awe for the Spirits and the dead, and led them away from *Shang-ti* 上帝, the Supreme Ruler. In process

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(1) Doctrine of the Mean, *Chung-yung* 中庸. Ch. XXIV. Legge's Chinese Classics. Vol. I. p. 281.

(2) Confucian Analects, *Lun-yü* 論語. Book IX. § 8. The phœnix is a fabulous bird, said to appear when a Sage ascended the throne (as in the days of *Shun* 舜 B.C. 2255), or when right principles were going to triumph throughout the empire.—The river and map carry us further back to the time of *Fuhsi* 伏羲, the legendary founder of the Chinese monarchy, to whom a dragon-horse appeared in the waters of the Yellow river, and revealed the plan of the diagrams. Confucius indorses all these fables.

(3) Wieger. Histoire des Croyances Religieuses en Chine. p. 139.

(4) Legge. The Great Plan, *Hung-fan* 洪範 (A Chapter of the Book of Records). p. 335.

of time some methods have fallen into disuse, while others have been introduced. The main principle and tendency have, however, survived. At the present day, soothsayers, diviners and fortune-tellers abound throughout the land, and the people place implicit faith in their vain forecasts.

When this superstition is eradicated from the minds and habits of the people, the Chinaman will be nearer to truth ; he will use better his shrewd common sense, be less given to procrastination, and less fatalistic in his outlook on life ; he will consider the future with serenity, undesirous of penetrating its secrets, which are beyond his ken, but seeking to make the best of it, thereby promoting with earnest endeavour his own interests and the welfare of the Nation.

M. Kennelly, S. J.

Sicawei College, Shanghai.

October 10, 1917.

LIST OF FOREIGN WORKS

CONSULTED FOR THIS FOURTH VOLUME.

Rudiments du Parler Chinois.	*L. Wieger, S. J.*
Textes Historiques.	*Id.*
Folk-Lore Chinois Moderne.	*Id.*
Histoire des Croyances Religieuses en Chine (1917).	*Id.*
Synchronismes Chinois.	*M. Chang, S. J.*
The Folk-Lore of China.	*N. B. Dennys.*
Chinese Folk-Lore.	*J. Mc Gowan.*
Vegetarian Sects.	*G. Miles.*
China and Religion.	*E. H. Parker.*
Studies in Chinese Religion.	*Id.*
Chinese Buddhism.	*J. Edkins.*
Buddhism in China.	*S. Beal.*
A Catena of Buddhist Scriptures from the Chinese.	*Id.*
Four Lectures on Buddhist Literature in China.	*Id.*
Hand-Book of Chinese Buddhism.	*E. J. Eitel.*
Buddhism : Its Historical and Popular Aspects, in Three Lectures.	*Id.*
Buddhism.	*Monier Williams.*
Buddhism as a Religion.	*H. Hackmann.*
Calendar of the Gods in China.	*Timothy Richard.*
Social Life of the Chinese (2 Vol.).	*J. Doolittle.*
Chinese Repository (Canton. XX Vol.)	
The Chinese Recorder (Shanghai).	
The China Review (Hongkong).	
The Religious System of China (VI Vol.).	*J. de Groot.*
The Li Ki or Book of Rites.	*J. Legge.*
The Shu King or Book of Records.	*Id.*
The Shi King or Book of Poetry.	*Id.*
The Yih King or Book of Changes.	*Id.*
Mémoires concernant les Chinois (XVI Vol.)	*Jesuit Missionaries in Peking.*
Lettres Édifiantes et Curieuses (Vol. IX-XIII on China).	*Jesuit Missionaries in China.*

Lettres de Jersey (1880-1914).	*Shanghai Jesuit Mission.*
Annales du Musée Guimet (Vol. XI-XII.1886).	*De Groot et Chavannes.*
Revue de l'Extrême-Orient.	*H. Cordier.*
Chinese Reader's Manual.	*W. F. Mayers.*
Notes on Chinese Literature (New Edition).	*A. Wylie.*
Syllabic Dictionary of the Chinese Language.	*Williams.*
Chinese-English Dictionary.	*H. A. Giles.*
Chinese Biographical Dictionary.	*Id.*
De Natura Deorum (On the Nature of the Gods. Book II).	*Cicero.*
De Divinatione (On Divination. 2 Books).	*Id.*
Metamorphoses.	*Ovid.*
La Cité Antique.	*Fustel de Coulanges.*
The Religions of the Ancient World.	*G. Rawlinson.*
Magie et Magisme (Bruxelles, 1913).	*Fred. Bouvier, S. J.*
La Religion des Primitifs (Paris, 1909).	*Le Roy.*
The Golden Bough (2 Vol. London, 1914).	*J. G. Frazer.*
Magic and Religion (London, 1901).	*A. Lang.*
Myth, Ritual and Religion (2 Vol. 1906).	*Id.*
The Making of Religion (1909).	*Id.*
Custom and Myth (1910).	*Id.*
From Spell to Prayer (London, 1904).	*A. R. Marett.*
De Civitate Dei (Book XIX).	*St Augustine.*
Chinese Philosophy and Magic (London, 1911).	*H. Chatley.*
Classical Dictionary.	*J. Lempriere.*
Smaller Classical Dictionary of Biography and Mythology.	*W. Smith.*

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FIRST PART — VOLUME IV.

CHAPTER VIII.

Vain Observances.

LIST OF ILLUSTRATIONS.

Fig. 152

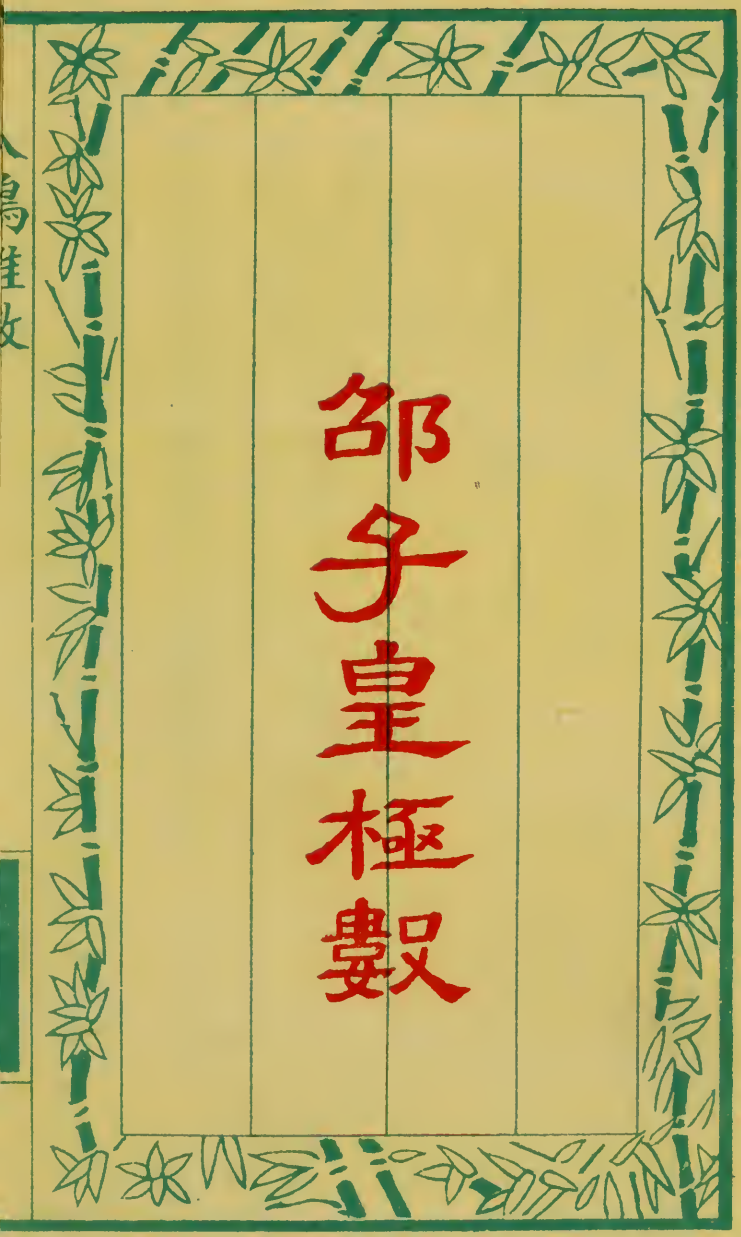
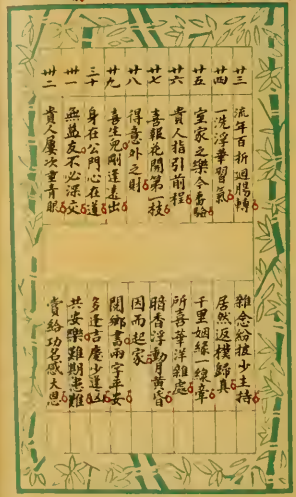
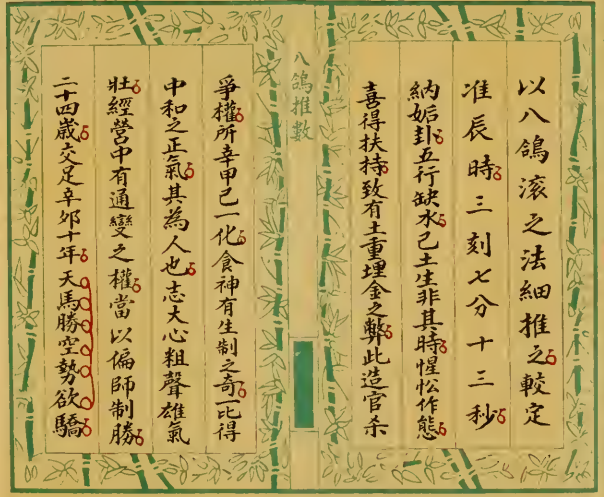


Fig. 152





Rédaction de la feuille de bonne aventure *fac-simile*
Fac-simile of fortune-teller's sheet casting one's lot.

CHAPTER VII.

FORTUNE-TELLING, DIVINATION AND OMENS.

ARTICLE I.

FORTUNE-TELLING.

Suan-ming 算命 (1).

Note — Fortune-tellers employ largely for the purposes of their art a book in two volumes entitled *Süen-tseh-pi-yao* 選擇備要, select and tabulated formulas, or a vade-mecum of the divining art (2).

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(1) Literally to calculate the limit of life, one's appointed lot: to tell fortune, to cast destinies. Williams. Dictionary of the Chinese Language.

(2) In 1683, being the 21st year of *K'ang-hsi* 康熙, the Board of Rites published a guide to divination with the title *Süen-tseh t'ung-shu* 選擇通書. As it contained many inaccuracies and defects, a better and authorized edition under Imperial patronage was published in 1741 (under *K'ien-lung* 乾隆). It contains 36 books, and was considered essential to the efficiency of State worship. Wylie. Notes on Chinese Literature. p. 132 (divination).

This work contains almost all formulas which these quacks employ in the province of *Nganhwei* 安徽. It has also several methods of divination employed in rural places, and which require only the help of the hands and fingers. The various positions occupied by the genii of joy, terrestrial and astral influences, lucky and unlucky prognostics are mentioned therein, and the rules to be observed in order to detect these influences.

One of the first fortune-tellers mentioned in China's Historical Annals is *Sze-ma ki-chu* 司馬季主, a native of the Feudal State of *Ch'u* 楚 (1). In the time of the *Western Han* dynasty, *Si-Han* 西漢, under the reign of the Emperor *Wen-ti* 文帝 (B.C. 179-156), he practised his art at *Ch'ang-ngan* 長安, the then Capital of the Empire.

Under the *T'ang* 唐 dynasty (A.D. 620-907), *Li Hsü-chung* 李虛中, an Imperial Censor, had the "10 heavenly stems" and the "12 earthly branches" (2) combined with the "5 elements" (3), and from their mutual agreement or opposition, he drew the horoscope of people, forecasting a long or short life, and a condition of wealth or poverty.

This method was followed by *Sü Tze-p'ing* 徐子平, also known as *Sü Kü-yih* 徐居易. He lived in the time of the "Five Dynasties", *Wu-tai* 五代 (A.D. 907-960), or later, under the *Sung* 宋 rulers (A.D. 960-1127), according to others.

These two men may be justly considered as the pioneers of the art in ancient times.

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(1) This State existed from B.C. 740-330, under the rule of 30 princes. It occupied *Hukwang* and parts of *Honan* and *Kiangsu*. Its capital was *Kingchow-fu* 荊州府 (Western *Hupeh*).

(2) See Vol. I. p. 142. note 1 and 2. Where these cyclic symbols are enumerated and described. Practically they are personified and deified, and represent genii who preside over the year, months, days and hours. Vol. III. p. 262.

(3) *Wu-hsing* 五行. These 5 primordial essences, or active principles of Nature, are water, fire, wood, metal and earth. Upon them the whole scheme of Chinese cosmogony and divination is based. Mayers. Chinese Reader's Manual. p. 313. See Vol. III. p. 260. note 2.

Fig. 153

Aveugle disant la bonne aventure.

Blind fortune-teller plying his art in the street.

Modern fortune-tellers generally follow *Sü Yen-sheng* 徐彦昇, who lived under the *Sung* 宋 dynasty (1).

The two methods differ in the following points. *Li Hsü-chung* 李虛中 employed but six characters, denoting the *year*, the *month*, and the *day* of a person's birth; while *Sü Yen-sheng* 徐彦昇 added two others, representing the *hour* in which a person was born. Hence comes the combination generally known as the "eight characters", *Pah-tze* 八字, which people give to fortune-tellers in order to know their destiny. Two of these characters denote the year, two the month, two the day, and two others the hour of one's birth.

How is the destiny of a person known through these canny elements?

Fortune-tellers adopt the following method. Five characters denote the "five elements": wood, fire, earth, metal and water. With these five elements, they combine in pairs the ten characters representing the heavenly stems, and the twelve denoting the earthly branches. Next in a series of twelve are added the cyclic characters.

These "five elements" mutually produce or destroy each other. Thus according to the rules generally adopted among the votaries of the divining art, water produces wood; wood produces fire; fire produces earth; earth produces metal; metal produces water. Such are the formulas according to which these elements agree.

The laws of opposition are as follows. Metal destroys wood; wood destroys earth; earth destroys water; water destroys fire; and fire destroys metal.

Now, as everybody can see, these fanciful laws exist only in the imagination of fortune-tellers, who have invented them from beginning to end. Thus if it be true to state that water puts out fire; is it not equally true to say that fire extinguishes water?

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(1) Comments on the work "Daily Jottings" *Jeh-chi-luh-chu* 日知錄注, a collection of notes on a variety of subjects, being the result of 30 years jottings during the daily readings of the author, *Ku Yen-wu* 顧炎武. It comprises 32 books, and was published about the year 1673. Wylie. Notes on Chinese Literature. p. 163. Vol. 1. p. 102 note 2.

It is in thus comparing the "eight characters", which denote the year, month, day and hour of a person's birth, and considering their mutual agreement or opposition, that fortune-tellers forecast the destiny of that person.

The inferences drawn from such fanciful and groundless principles are utterly destitute of any value whatsoever.

In the time of the *Sung* 宋 dynasty (A.D. 960-1280), a writer named *Fei-kwun* 費袞, known also as *Pu-chi* 補之, refuted them as follows. *Fei* was a native of *Wusih* 無錫, in the province of *Kiang-su* 江蘇, and lived during the reign of the Emperor *Kwang-tsung* 光宗 (A.D. 1190-1195), of the *Southern Sung* dynasty, *Nan-Sung* 南宋.

"According to these people, says he, a person is born every hour of the day (1); in a day there are thus twelve persons born; in the course of a year 4,320 (taking a year of 360 days), and in a cycle of sixty years as many as 259, 200.

If we consider the actual population of China, this number of births is far below the reality, and contains obviously an error of several thousands. The error is greater if we take into consideration the entire population of the globe, in which we see that rather millions are born in such a long lapse of time.

However, let us leave aside the numerical error, and consider only the condition of the persons who are born. When rich and powerful persons see the light of day, poor and humble folks are also born. Why is their condition different, since they are all born at the same hour of the day"? (2).

The above erroneous inference is also evident when we consider the "eight characters" *Pah-tze* 八字, denoting the age of divers persons. Thus *Ts'ai-king* 蔡京, Prime Minister in the time of the

(1) The *Ch'en* 辰, or Chinese hour corresponds to two hours according to European notation. Mayers. Chinese Reader's Manual. p. 351 (horary periods of the day).

(2) *Liang-k'i-man-chi* 梁谿漫志. Written by *Fei-kwun* 費袞 at the close of the 12th century. It contains 10 books, and is a series of notes on the antiquities of the Court of China and miscellaneous topics. Wylie. Notes on Chinese Literature. p. 165.

Sung 宋 dynasty, had the same "eight characters" as *Cheng Feneul-tze* 鄭 粉 兒 子 (1), a man of low condition who was his contemporary.

T'ai-tsu 太 祖 (2), emperor of the *Ming* 明 dynasty, learned that at *Loh-yang-hsien* 洛 陽 縣, in *Honan* 河 南, a certain man called *Li* 李, had the same "eight characters" as himself for denoting his birth. Hereupon, he questioned him as to his means of subsistence. "I derive my livelihood, said the swain, from twelve beehives". — "And I, replied the Emperor, derive mine from the revenue of my thirteen provinces". This retort gave rise to a comedy.

Lang-ying 郎 瑛, also known as *Lang Jen-pao* 郎 仁 寶, who lived in the reign of *Shi-tsung* 世 宗 (A.D. 1522-1567), of the *Ming* 明 dynasty, writes thus: "at every examination which took place for the promotion of Metropolitan graduates, *Tsin-shi* 進 士, among the three or four hundred who succeeded, I never met any two having the same identical "eight characters" denoting their birth. In such a vast and populous country teeming with literati, if one cannot find two Metropolitan graduates who have exactly the same age, does not that clearly prove that none must believe in the fatality of a man's destined lot?"

Yuen Kien-chai 袁 簡 齋 says: "the common people believe that *Li Hsü-chung* 李 虛 中 can calculate unerringly the duration of human life; how then did it happen that he had been unable to do so for himself, and that he ended his days by taking poison? Have we not here evident proof that his system is utterly baseless?" (1).

Other Chinese writers make similar criticisms which are marked with sound common sense. If wealth and a venerable old age result necessarily from the hour of one's birth, it must be admitted that a person born under such favourable auspices, would never require studying in order to secure literary degrees, that he would become

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(1) Personal title containing three characters, a fact which seldom occurs in Chinese names.

(2) Temple name of the first emperor of the *Ming* 明 dynasty, more commonly known as *Hung-wu* 洪 武 (A.D. 1368-1399).

(3) See *Ts'ih-siu-lei-kao* 七 修 類 稿 and *Sui-yuen-sui-pih* 隨 隨 筆 園.

rich without taking any trouble whatsoever, or win a battle in war without incurring risk of his life.

It is customary before engaging in marriage, to hand to the soothsayer the "eight characters" of the two affianced (1), in order that he may compare them, and forecast the good or evil fortune of the concerned. As we know that the hour of one's birth exerts no influence upon the destiny of a person, how can the hour of another's birth affect in anywise that same man's future life?

The superior man should perfectly fulfil his duty, but the hour of his birth exerts no influence upon his destiny.

The greater part of fortune-tellers are blind persons, who do not see their own way and have to be led about; how then can they guide others? (2).

The annexed illustration exhibits the 12 cyclic animals as they are generally arranged for divining purposes. These are disposed in two series according to the mutual opposition which fortune-tellers attribute to them.

Thus the horse is opposed to the ox; the rat to the sheep; the dog to the cock; the serpent to the tiger; the hare to the dragon; the monkey to the hog. From this fanciful opposition, fortune-tellers draw the following practical conclusion, which affects the daily life of the people. Two persons, for instance, wish to get married, but the proposed bride is born in the year of the cock, and the bride-groom in the year of the dog, so it is declared that in the case no harmony can prevail between them.

Beside the names of the 12 animals are found the characters denoting the corresponding cycle.

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(1) See Vol. I. p. 30. Exchanging the "eight characters" previous to a betrothal.

(2) Blind fortune-tellers are usually led about the streets by a lad. Some of them have a kind of harp which they play occasionally as they walk slowly along the street. Others carry a rattle composed of two small pieces of wood. When struck together, they indicate the approach or presence of the fortune-teller. This class of men never open a shop where they may be consulted, but depend on incidental customers. Doolittle Social Life of the Chinese. Vol. II. p. 332.

Fig. 154.

Les douze animaux du cycle opposés l'un à l'autre.
The twelve cyclic animals mutually opposed for divining purposes.

ARTICLE II.

PHYSIOGNOMY.

Siang-mien 相 面 (1).

I. Physiognomy in ancient times.

Fortune-telling, by inspecting the physiognomy, existed in China as far back as the *Chow* 周 dynasty (B.C. 1122). *Sün k'ing* 荀 卿 (2), famous writer, and according to the "Historical Records" *Shi-ki-chu* 史 記 註, Grand Sacrificer of the Feudal State of *Ts'i* 齊 (3), under the ruler *Siang-wang* 襄 王 (B.C. 282), refuted the system in his works. This philosopher was a native of the Feudal State of *Chao* 趙 (4). The *Yang* commentary, *Yang-chu* 楊 註, says on this subject: "physiognomy consists in the minute inspection of the structure of the bones, in order to deduce therefrom whether a person's future will be lucky or unlucky, and whether he will be rich or poor. Vain practices which impose on the ignorant, and so *Sün-k'ing* 荀 卿 wrote a book for the purpose of refuting such erroneous notions".

For the thorough understanding of the passage quoted, it may prove helpful to premise a few historical notes on the two persons whose names appear in the first lines, viz: *Ku-pu Tze-k'ing* 姑 布 子 卿, and *T'ang-kü* 唐 舉. The following extract is from the

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(1) *Siang-mien* 相 面, to look at and tell the destiny by inspecting the countenance. Williams. Dictionary of the Chinese Language.

(2) Also known as *Sün-kw'ang* 荀 況, but commonly called *Sün-tze* 荀 子 or the Philosopher *Sün*. A public officer of the State of *Chao* 趙 (3rd century B.C.), but who took up his abode in *Ts'i* 齊, where he founded a school opposed to the doctrines of Mencius. He maintained that human nature is originally evil, and that all its goodness is the result of education. Mayers. Chinese Reader's Manual. p. 197.

(3) B.C. 1122-224. It comprised part of N. Shantung and S. Chihli. The capital was *Ying-kü* 營 丘, to-day *Lin-tze-hsien* 臨 淄 縣 (Shantung). Williams. Dictionary of the Chinese Language.

(4) An ancient Feudal State in the S. of Chihli and Shansi. Capital *Chao-ch'eng-hsien* 趙 城 縣 (Shansi).

"Records of Ts'ai-tseh", *Shi-ki Ts'ai-tseh-chwan* 史記蔡澤傳, where these persons' names are mentioned.

Ts'ai-tseh 蔡澤, a native of the Principality of *Yen* 燕 (1), travelled from one petty State to another. Before visiting the ruler of *Ts'in* 秦 (2), called *Chao-wang* 昭王 (B.C. 306), he begged the physiognomist *T'ang-kü* 唐舉 to examine him. The former, after a brief inspection, began to laugh and exclaimed: "Sir, you have a big nose, thick eyebrows, high shoulders, a domineering air, and the knees weak. I have heard it said that superior men do not consult physiognomists, why don't you follow their example?" *Ts'ai-tseh* 蔡澤 replied: "wealth and honours I do enjoy, but I ignore how long I have to live; please, let me know what your art says?" —"Sir, you have still 43 years to live". *Ts'ai-tseh* 蔡澤 thanked him, and withdrew smiling.

According to the "*Yang* Commentary", *Yang-chu* 楊註, *Ku-pu Tze-k'ing* 姑布子卿, was called by his family name *Ku-pu* 姑布, and had for surname *Tze-k'ing* 子卿. He became famous on account of his prediction concerning *Chao Siang-tze* 趙襄子. *Chao Kien-tze* 趙簡子 had assembled all the physiognomists, and ordered *Ku-pu Tze-k'ing* 姑布子卿 to examine *Mu-süh* 母邮, whom all held to be a superior man. *Chao Kien-tze* 趙簡子 said to him: "his mother is but a vile slave-woman from *Tih* 翟 (3). The choice made by heaven is the first title which renders a man worthy of esteem", replied *Tze-k'ing* 子卿.

Chao Kien-tze 趙簡子 rejected *Peh-lu* 伯魯, and chose *Chao*

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(1) Established by *Wen-wang* 文王, B.C. 1122, it lasted down to 265 B.C. It extended N. and E. to the desert and the Sungari river. Its capital was *Yen-king* 燕京, now Peking. Williams. Dictionary of the Chinese Language.

(2) A Feudal State which arose with *Fei-tze* 非子, B.C. 897, and gradually extended over the whole of Shensi and Kansu till in B.C. 221, under *Shi Hwang-ti* 始皇帝, it defeated the last of the *Chow* 周 emperors, and established a new but short-lived dynasty, *Ts'in-chao* 秦朝, B.C. 249-206. Williams. Dictionary of the Chinese Language.

(3) A Feudal State near the Gobi desert, now *Yen-ngan-fu* 延安府, in the North of Shensi. Williams. loc. cit.

Siang-tze 趙 襄 子 as heir to the crown. The latter, in fact, became his successor on the throne.

Let us now return to *Sün-k'ing*'s 荀 卿 refutation of physiognomy. He writes as follows: "formerly there were no physiognomists. and the word is not found in any books. *Ku-pu Tze-k'ing* 姑 布 子 卿 and *T'ang-kü* 唐 舉 began to examine the appearance, the stature and the complexion of persons, in order to deduce therefrom their good or evil destiny, and whether they would live a long or short life. Ignorant folks believed such nonsense, but in ancient times the practice was quite unknown, and books make no mention of it. It would be much better to speak of the heart rather than examine the countenance, better still to discourse on mens' intentions rather than on the heart, for the heart is better than the countenance, and a man's intention better than the heart itself. If the intention is upright, the heart is likewise good".

"Even if a man's appearance be against him, but the intention of his heart is good, he is a superior man. On the contrary, given a man enjoying all exterior advantages, if his intentions are perverse, he is a worthless individual. There is nothing more desirable than to be a superior man, and nothing more despicable than to be a worthless person!"

"Therefore, a man's exterior, be he of high or low stature, gaunt or stout, gifted with fine features or ugly as a toad, exerts utterly no influence upon his good or evil fortune. The Ancients never noticed such twaddle, and writers did not even mention it in their books. The emperor *Yao* 堯 (1) was of lofty stature; *Shun* 舜 (2) was below the average size; *Wen-wang* 文 王 (3) was tall, and Duke

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(1) One of China's ancient emperors. He ascended the throne B.C. 2357. and reigned 70, some say even over 90 years. Mayers. Chinese Reader's Manual. p. 272.

(2) Another of the legendary heroes of China's Golden Age. He succeeded *Yao* on the throne and reigned, B.C. 2255-2205.

(3) United the principal chieftains against the misrule of the *Shang* 商 dynasty, and succeeded in overthrowing it, B C. 1122.

Chow, *Chow-kung* 周 公 (1) was of low stature. The head of Confucius, *K'ung-tze* 孔 子, was much depressed; Duke Chow, *Chow-kung* 周 公, was stiff and stood bolt upright like a piece of decayed wood; *Kao-yao* 皐 陶, High Minister to *Yao* 堯 and *Shun* 舜, had features like a parched melon; *Hung-yao* 閎 夭, disciple of *Kiang Tze-ya* 姜 子 牙 (2), and minister to *Wu-wang* 武 王 (B.C. 1115-1078), was so beardy that his features were almost concealed; *Fuh-yueh* 傅 說, whom *Wu-ting-wang* 武 丁 王, one of the emperors of the *Yin* 殷 dynasty, chose as minister (B.C. 1324-1265), resembled a fish standing up: *I-yin* 伊 尹, High Minister to the emperor *Ch'eng-t'ang* 成 湯, who subdued the tyran *Kieh* 桀, XVII[th] and last ruler of the *Hsia* 夏 dynasty, was beardless and destitute of eyebrows."

"The emperors *Kieh* 桀 and *Chow* 紂 (3) were well built and of commanding stature; they were, notwithstanding, but tyrants. Endowed with Herculean strength, they had enemies on all sides, and ruined themselves as well as the empire. They were monsters of cruelty, and their names have been handed down to posterity as symbolical of all tyranny. It is not, therefore, the countenance which injures a man, but the lack of prudence and intelligence which causes his misfortune. Who among the crafty and cunning folks of our large cities has not pleasing and well-set features? The dress of some of these is of exquisite neatness, their gait and complexion are effeminate: any ruler, be he ever so unimportant, would be

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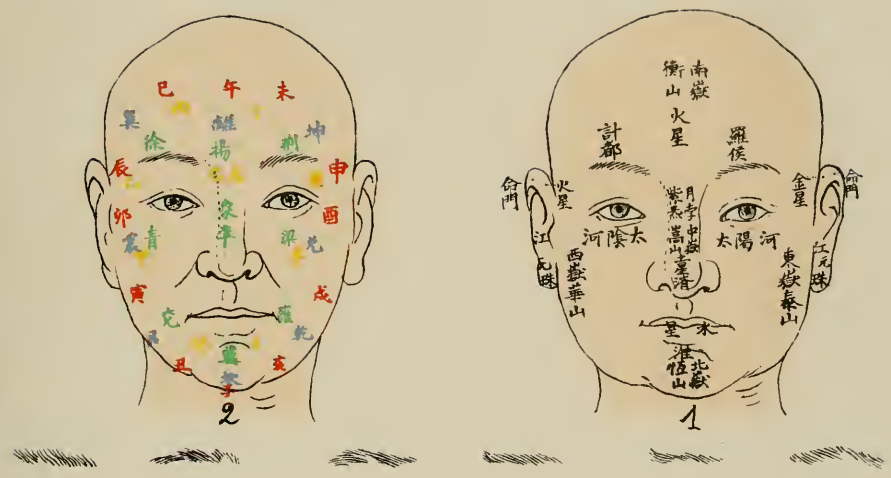
(1) Younger brother of the first sovereign of the *Chow* 周 dynasty. He ranks in virtue, wisdom and honours, with the great rulers of antiquity. Mayers. Chinese Reader's Manual. p. 21.

(2) Counsellor to *Wen-wang* 文 王 (12[th] century B.C.), who met him one day while hunting, as predicted by an oracle. His family name was *Lü* 呂. Many fables are narrated about him, and concerning his virtue it is related that this was acknowledged even by the fishes for which he angled. Although he used but a straight piece of iron, they voluntarily impaled themselves thereon. He served his prince during 20 years, and died aged 90, B.C. 1120. Mayers. Chinese Reader's Manual. p. 81.

(3) The two last rulers of the *Hsia* 夏 dynasty, B.C. 1766. Both were conspicuous for their voluptuousness, extravagance and cruelty, and thus caused the downfall of the dynasty.

Fig. 155



Highway Robber. Many brothers. — *Doubtful fortune. Will lead a swell life.* — *Bankrupt. Will die on the highway.* — *Long life. Wealthy but domestic broils.* — *Dissolute. Will meet with an early grave.* — *Short life. Poor, childless. Quarrels with wife.*

Arched nose. Lucky in life. — *Roman nose. Honours and Dignities.* — *Flat nose. Riches and honours.* — *Hooked nose. Old bachelor.* — *Humped nose. Will be a Buddhist monk.* — *Prominent nose. Dissolute and unfortunate.*

Hard-up wretch. — *Wealthy and famous.* — *Untimely death. Unmourned.* — *Tiger-eared. Ill behaviour.* — *Rat-shaped ear. Robber. Most miserable.* — *Ear like an ass. Homeless and vagrant.*

Fortune-telling by inspecting the physiognomy.

ashamed to employ them as ministers; the most vulgar head of a family would not have them teach his children; a brother of average intelligence would blush to acknowledge them, and any man of ordinary common sense would exclude them from his friendship."

"When, after violating the laws of the State, they are seized and bound by the officers of justice, and exposed in the public thoroughfares, then in extreme anguish they bitterly regret their past life."

"Ask physiognomists which is preferable, a pleasing countenance or upright intentions, for it is not the features that injure a man, but his lack of prudence and intelligence" (1).

This refutation of physiognomy by *Sün k'ing* 荀卿 is witty and peremptory.

II. Physiognomy in modern times.

Modern physiognomists have modified their weapons. According to them, the ears, eyes, mouth, nose, eyebrows, forehead, the cheeks and the chin, correspond to the five sacred mountains, the four great rivers, the five planets and the six stars.

The left cheek-bone is *T'ai-shan* 泰山, the sacred mountain of the East, situated in the province of *Shantung* 山東.

The right cheek-bone is *Hwa-shan* 華山, the sacred mountain of the West, situated in the province of *Shensi* 陝西.

The forehead is *Heng-shan* 衡山, the sacred mountain of the South, situated in the province of *Hunan* 湖南.

The nose is *Sung-shan* 嵩山 (2), the sacred mountain of the Centre, situated in the province of *Honan* 河南.

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(1) Works of *Sün-k'ing* 荀卿, commonly known as *Sün-tze* 荀子, or the Philosopher *Sün*. Ch. V. He founded a school of ethics in opposition to the doctrines propounded by the followers of Mencius. Mayers. Chinese Reader's Manual. p. 197.

(2) The highest of the 5 sacred mountains, on which the ancient emperors worshipped *Shangti* 上帝. Williams. Dictionary of the Chinese Language.

The chin is *Heng-shan* 恒 山, the sacred mountain of the North, situated in the province of *Shansi* 山 西.

The ears represent the Yangtze river, *Yang-tze-kiang* 揚 子 江; the eyes some other water-courses; the nostrils are the minor streams, and the mouth the Hwai river, *Hwai-ho* 淮 河 (1).

The left ear represents Venus, the golden planet, *Kin-sing* 金 星.

The right ear represents Jupiter, the planet of the element wood, *Muh-sing* 木 星.

The nose represents Saturn, the planet of the element earth, *T'u-sing* 土 星.

The forehead represents Mars, the planet of the element fire, *Hwo-sing* 火 星.

The mouth represents Mercury, the planet of the element water, *Shui-sing* 水 星.

The left eye corresponds to the Sun			*Jeh*	日
The right eye	,,	Moon	*Yueh*	月
The left eye-lid represents the star		*Lo-heu*		羅 睺 星
The right eye-lid	,,	,, *Ki-tu*		計 都 星
The left hand	,,	,, *Yueh-puh*		月 孛 星
The right hand	,,	,, *Tze-k'i*		紫 炁 星

They discover also on the face the 12 signs of the zodiac; the 5 senses (sight, hearing, taste, smell and touch) are represented by the Three Great Powers of Nature (heaven, earth and man), the 10 heavenly stems and the 12 earthly branches (2).

The five fingers of the hand represent the "five elements" (metal, wood, water, fire and earth), or the "eight diagrams" (3) of the "Book of Changes", *Yih-king* 易 經, invented by *Fuh-hsi* 伏 羲. These symbols are the following: ☰ *K'ien* 乾, the *Yang* or active

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(1) The *Hwai-ho* 淮 河 runs in *Nganhwei* from S.W. to N.E., and flows into the *Hungtseh* 洪 澤 lake. It is subject to violent floods, which inundate the surrounding country to a distance of from 10 to 20 miles.

(2) See Vol. I. p. 142, note 1 and 2.—Vol. III. p. 254, 263.

(3) See Vol. II. p. 223, where the origin of these mystic symbols is described.

principle in Nature, heaven, ether, the N.W. point of the compass; ☱ *Tui* 兌, water, fountains, ascending vapour, lightness, the W.; ☲ *Li* 離 fire, light, heat, warmth, life, the S.; ☳ *Chen* 震, thunder, igneous exhalations, the quickening power of Nature, the E.; ☴ *Sun* 巽, the wind, expansive energy, flexibility, the S.E.; ☵ *K'an* 坎, water, the liquid elements, rigidity, cold, the N.; ☶ *Ken* 艮, mountains, what sustains, solidity, gravity, quiet, the N.E.; ☷ *Kw'un* 坤, the earth, the *Yin* or passive principle in Nature, compliant accord, drought, the S.W. on the compass-card. At last the four seasons: Spring, Summer, Autumn and Winter.

Several other fanciful inventions add endless complications to this so-called science of physiognomy in China. It is by combining these various factors, through their supposed opposition to each other, by examining the features, the long and short bones of the human frame, that the physiognomist forecasts a happy or evil destiny, a long or short life, what year will be auspicious or inauspicious, whether husband and wife will abide long together or not, have children or leave no heirs to mourn on their tomb (1).

If one considers superficially the features of persons, all are very nearly alike; but when they are examined closely, great differences are discovered. These help the physiognomist in discriminating individuals from each other. Physiognomists do not, however, stop at these externals, but use them for forecasting happiness or misfortune, whether such a person will enjoy health, or soon meet with his end.

Assuredly it has ever been remarked that the inner dispositions of the soul are mirrored forth in the exterior man, and thus by examining his outward movements, his manner of speech, one may conjecture whether he is endowed with a strong or weak character, whether he is an upright person or a hypocrite; for the countenance is the mirror of the soul.

However, it must not be forgotten that man does not act through *necessity* or *compulsion,* but enjoys free-will, and may always resist

(1) "Miscellany of Water Classics", *Shui-king-tsih* 水 鏡 集.

his evil inclinations. One, therefore, can never judge positively from external appearances. Greater still is the error of those wizards, who forecast that the good or evil destiny of a person is intimately connected with the shape of the features, or such and such a peculiarity of the human body.

Chinese writers have assembled an interesting number of facts, which run counter to the fanciful calculations of physiognomists. The following are a few specimens culled from the work of *Sün-k'ing* 荀卿, above mentioned.

1° *Hsiang-yü* 項羽 (1), a native of *P'i-chow* 邳州, in North *Kiangsu* 江蘇, who murdered the Emperor *Eul-shi Hwang-ti* 二世皇帝 (B.C. 209-206), was a man possessed of double eye-balls like the ancient emperor *Shun* 舜 (B.C. 2255-2205). One was a rebel and an assassin, and the other a praiseworthy prince. What a difference between these two men!

2° *Yang-hwo* 陽貨 and Confucius, *K'ung-tze* 孔子 (B.C. 551-479) resembled each other like twins. *Yang-hwo* 陽貨 (2), head of the rebels in the State of *Lu* 魯, put to death *Ki Hwan-tze* 季桓子 (3) and his whole family, and overran the *Kw'ang* 匡 country, in *Honan* 河南, ten miles South of *Sui-chow* 睢州. Confucius happening

(1) B.C. 201. Noted from his youth by his great stature and military prowess. He rose in rebellion against the *Ts'in* 秦 dynasty (B.C. 249-206), butchered an army of 200,000 men sent against him, and finally proclaimed himself ruler of Western Ts'u, *Si-Ts'u* 西楚 (to-day Honan and N. Nganhwei). He also put to death *Tze-ying* 子嬰, the infant son of *Eul-shi-wang*, and rightful successor to the throne. Later on, *Liu-pang* 劉邦, Prince of *Han* 漢, declared war against him and defeated him. When all was lost, he committed suicide at *Kai-hsia* 垓下 (in modern Nganhwei). Mayers. Chinese Reader's Manual. p. 52.

(2) 陽貨 also called *Yang-hu* 陽虎 (Tiger Yang), 6th century B.C. An adherent of *Ki-hwan* 季桓, one of the three ducal families who rebelled against the Sage's native State (B.C. 505). Confucius refused to see him, and he was eventually compelled to fly the country. Mayers. loc. cit. p. 266.

(3) It was to him that the Prince of *Ts'i* 齊, who ruled N. Shantung and S. Chihli, sent a present of singing-girls and horses, the acceptance of which by the Duke of *Lu* 魯, caused the retirement of Confucius from his official post. Mayers. loc. cit. p. 78.

one day to pass by that way, the inhabitants took him for *Yang-hwo* 陽貨, and thereupon arrested him. Having realized their error, he was released after three days' detention, and allowed to proceed on his way. Here, the one was a Sage, and the other a rascally rebel.

3° The high official *Chen-sün* 甄尋, who lived in the time of the Western Han, *Si-Han* 西漢 (B.C. 206-A.D. 25), had the two characters "Heaven's son", *T'ien-tze* 天子 (1), tatooed on his hand. The Grand Minister and Generalissimo *Wang-mang* 王莽 (2), had him seized, and after examining the characters, exclaimed: "these are the three characters *Yih-ta-tze* 一大子, or *Yih-luh-tze* 一六子. The character *Luh* 六 (six) resembles in sound another *Luh* 戮, meaning to kill, to slaughter. So he must be put to death". And the unfortunate man was executed forthwith.

4° Under the Emperor *Ch'eng-ti* 成帝 (A.D. 326-343) of the Eastern Tsin, *Tung-Tsin* 東晉, *Wang-hwo* 王和, a commoner, native of *P'i-chow* 邳州, in the province of *Kiangsu* 江蘇, lived at *Kiang-yin* 江陰, and had a daughter surnamed *K'o* 可, the sole of whose foot was tatooed with seven stars, to which were attached variegated ribbons seven inches in length. The damsel aspired to become one day an empress. The Prefect of *Ch'angchow-fu* 常州府, taking her for some weird apparition, had her cast into prison, informed the Emperor, and finally put her to death.

5° Under the Emperor *K'ang-ti* 康帝 (A.D. 343-345), of the

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(1) This is the title given to the Emperor of China. *Yao* 堯 (B.C. 2357-2255) decided not to pass the supreme authority to a worthless son, but to confer it upon a worthy minister. This new departure was regarded by *Shun* 舜 (B.C. 2255-2205) as "heavenly doing", and from that time he took the dignity of "*Son of Heaven*", which Chinese emperors bear down to the present day. It corresponds to the Western "*Dei gratia*". Parker. China and Religion. ch. 1. p. 22.

(2) B.C. 33-A.D. 23. A military official created Generalissimo, *Ta-sze-ma* 大司馬 (B.C. 6), and who seized the reins of government under *P'ing-ti* 平帝 (A.D. 1-6). Having placed a two-year old child on the throne, he poisoned him, and openly usurped the Imperial authority. He governed the country 16 years amidst the greatest disorder, and was killed at *Ch'ang-ngan* 長安 by the Princes of *Han* (A.D. 23). Mayers. Chinese Reader's Manual. p. 241.

Eastern Tsin dynasty, *Tung-Tsin* 東晉, a soldier named *Ch'en-tu* 陳瀆, had a daughter whose surname was *T'ai* 臺, and beneath whose foot were found written the following words: "Mother of the Universe", *T'ien-hsia-chi-mu* 天下之母, that is Empress of China. By order of the government, she was cast into prison at *Kien-k'ang* 建康 (now Nanking), and died without ascending the throne (1).

From the above examples, one may see how utterly worthless are prognostics founded on the external appearance of persons.

III. Inspecting persons' bones.

Physiognomy founded on the inspection of persons' bones.

Another kind of physiognomy consists in foretelling the future through the inspection of a person's bones. A blind Taoist priest, *Tao-shi* 道士, who lived under the emperor *Teh-tsung* 德宗 (A.D. 780-805), of the *T'ang* 唐 dynasty, became famous in this branch of the divining art. He foretold the good or evil fortune of people, by merely feeling the bones and joints of those who came to consult him about their destiny. He based his predictions principally on the length of the arms (2). To uphold his system he adduced the case of *Liu-pei* 劉備 (3), founder of the Minor Han dynasty, *Shuh-Han* 蜀漢 (A.D. 221-265), and whose hands reached down beyond the knees.

Against the aforesaid case, many others are quoted by *Sün-tze* 荀子. The following are two instances.

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(1) See "Works of the Philosopher *Sün-tze*" 荀子.

(2) "Record of Happy Sayings", *Kia-hwa-luh* 嘉話錄.

(3) A.D. 162-223. A native of *Choh-chow* 涿州, in the N. of Chihli, and descendant of the emperor *King-ti* 景帝. His personal appearance was extraordinary. He was seven feet five inches in height, he could see behind his back, his ears reached to his shoulders, and his hands to his knees. Rising from the humble occupation of a seller of straw-shoes, he took command of a body of volunteers, and fought against the usurper *Tung-choh* 董卓. Later on he declared against the ambitious Statesman *Ts'ao-ts'ao* 曹操, and in A.D. 220, proclaimed himself emperor of the Minor Han dynasty, *Shuh-Han* 蜀漢, considered to be the legitimate successor of the Great *Han*. He is canonized under the title of *Chao Lieh-ti* 昭烈帝. Giles. Chinese Biographical Dictionary. p. 516.

1° *Wang-yen* 王 衍, emperor of the Former Shuh, *Ts'ien-Shuh* 前 蜀, was a native of *Honan* 河 南, and had for his father *Wang-kien* 王 建. This man was a butcher, a donkey-stealer, and a salt-smuggler. He joined the army under *Hsi-tsung* 僖 宗 (A.D. 874-889), of the *T'ang* 唐 dynasty, became Generalissimo of the Imperial troops, seized *Ch'eng-tu* 成 都, capital of *Szechw'an* 四 川, and received the honorary title of "Prince of Szechw'an", under the emperor *Chao-tsung* 昭 宗 (A.D. 889-905). After the demise of this emperor, he established his capital at *Ch'eng-tu* 成 都, and gave to his dynasty the name of *Shuh* 蜀 (1). His successor on the throne was his son, *Wang-yen* 王 衍, more commonly known as *Tsung-yen* 宗 衍. He had a square chin, a large mouth, hands extending to the knees, and eyes so prominent that he could see back to the ears. He was wherewithal weak-minded, given to pleasure and debauchery, and careless about the government of the State. The emperor *Chwang-tsung* 莊 宗 (A.D. 923-926) of the Posterior T'ang dynasty, *Heu-T'ang* 後 唐, sent an army against him, seized and imprisoned him, and finally put him to death.

2° *Liu Yuen-tsin* 劉 元 進, a native of *Yü-hang* 餘 杭, in the province of *Chekiang* 浙 江, had hands a foot long and reaching beyond the knees. Prognosticating this as of good omen, he placed himself at the head of outlaws, the riffraff of the country, seized the district of *Wu* 吳, and set himself up as emperor. *Yang-ti* 煬 帝 (A.D. 605-618), of the *Sui* 隋 dynasty, despatched an army against him, and the ambitious rebel perished on the battle-field.

Do not these historical facts give the lie to the fanciful quacks who forecast the future by inspecting bones and joints? Should events turn out as predicted once in a hundred thousand cases, that is only through mere chance. If an inexperienced archer sends an arrow or two into the target, that is by chance, and does not prove in anywise that he is a skilful bowman.

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(1) This was one of the Three Petty Kingdoms, *San-kwoh* 三 國, which arose after the extinction of the *Han* 漢 dynasty, A.D. 221. It was situated in *Szechw'an* 四 川, and had for its capital *Ch'eng-tu* 成 都. It lasted 44 years.

Confucius, *K'ung-tze* 孔子, said: "if we should judge people by outward appearances, we would have lost *Tze-yü* 子羽" (1). According to the work entitled "Review of the writers of the Four Classics", *Sze-shu jen-wuh-k'ao* 四書人物考, *Tze-yü* 子羽 had an extremely ugly face, but was intellectually well-endowed. For this reason, Confucius tells us not to judge men by their outward appearances, but to seek rather what is their virtue and capacity, a wise counsel in practical life.

IV. Practical applications.

The practical application of the art of physiognomy is found in the work entitled: "Easy guide to physiognomy", *Ma-i siang-fah* 麻衣相法, which the Author received from a votary of the art.

Herein are figures bearing the various Chinese characters employed in this branch of divination. In the annexed illustration, the reader may see some of these curious figures, and if he wishes to proceed further, he may consult the above-named work.

1. Divination is practised through means of the five planets (2), the six constellations, the five sacred mountains, and the four great rivers of China.

2. The nine divisions of the celestial sphere (3) are also

(1) Born B.C. 513. A native of *Shantung* 山東, and one of the disciples of Confucius. His outward appearance was so ugly that the Sage at first despised him, until further acquaintance revealed a high degree of mental excellence. After studying under Confucius, he travelled Southwards to the Yangtze, and founded a school of 300 disciples. Confucius said of him: "had I been guided in my choice by outward appearance, I should have missed *Tze-yü*. In A.D. 739, his tablet was placed in the Confucian temple. Mayers. Chinese Reader's Manual. p. 213.

(2) Mercury, Venus, Mars, Jupiter and Saturn.

(3) These are the Centre, East, North-East, North, North-West, West, South-West, South and South-East. The above division seems also to correspond to the 9 fields of heaven of which *Hwai Nan-tze* 淮南子 (an ardent votary of the mystic researches and fanciful speculations of the Taoists) speaks in his great work *Hung-lieh-chwan* 鴻烈傳 (History of Great Light), which forms one of the treatises of the Taoist Canon. Mayers. Chinese Reader's Manual. p. 346.

employed, the 64 hexagrams of the "Book of Changes", *Yih-king* 易經, the "ten heavenly stems", and the "twelve earthly branches" (1).

3. The shape of the ears and nose, and the lines of the eyebrows furnish other elements, which help in determining the good or evil fortune, and the future destiny of persons.

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(1) See Vol. I. p. 142, where these cyclic symbols are enumerated and described.—Vol. III. p. 262.

ARTICLE III.

DIVINATION ACCORDING TO THE METHOD OF WEN-WANG.

Wen-wang-k'o 文王課 (1).

Those who tell fortunes according to this method generally use coins, hence it is commonly called "divining by means of cash", *Ts'ien-puh* 錢卜 (2).

The diviner takes three coins and puts them into a tortoise-shell (3); after shaking them once or twice, he empties them on the ground, then examines whether they have the obverse or reverse side upwards, in order to forecast thereby a lucky or unlucky fortune.

The side on which characters are written is the obverse, and the other the reverse. The former corresponds to the *Yang* 陽, or active principle in Nature, happiness, good fortune, luck; the latter denotes the *Yin* 陰, or passive principle, hence misfortune, ill-luck, evil.

The following are the combinations which may take place:

1° The three coins fall the obverse side upwards. This toss of the coins is called *Kiao* 交, and denotes good-luck, happiness.

2° The three coins fall the reverse side upwards. This toss is called *Chung* 重, and denotes ill-luck, misfortune.

3° Two have the obverse upwards, and one downwards. This toss is called *Tan* 單, and is interpreted as middling, second-rate.

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(1) *K'o* 課, to reckon, to see what the issue will be, to divine. Williams. Dictionary of the Chinese Language.

(2) *Puh* 卜, to rattle coins inside a tortoise or terrapin's shell, to divine, to guess fortunes. Williams. Dictionary of the Chinese Language.

(3) Those who practise divination in this manner have shops, where they may be consulted by those who prefer this method of ascertaining their fortunes. The cash commonly used are a certain kind coined during the *T'ang* 唐 dynasty (A.D. 620-907). Doolittle. Social Life of the Chinese. Vol. II. p. 336.

Fig. 156

Tirant les sorts au moyen de la divination de *Wen-wang*

Fortune-telling after the method of Wen Wang.

4° Two have the reverse upwards, and one downwards. This toss is called *Ts'eh* 拆, and is interpreted almost bad, only a poor chance.

Some fortune-tellers adopt a contrary method to the above, and call the side of the coin on which characters are written the reverse, and the other the obverse (1).

The coins are tossed down six times, and their relative positions examined and noted each time.

A tolerable good throw, *Tan,* is classed as *Yang* 陽.
An almost bad one, *Ts'eh,* ,, ,, *Yin* 陰.
One of good chance, *Kiao,* changes *Yin* into *Yang* 陰 陽.
One of bad chance, *Chung,* changes *Yang* into *Yin* 陽 陰.

Each one of these results is then referred to one of the corresponding trigrams invented by *Fuh-hsi* 伏 羲 (2), and from the comparison, the fortune-teller forecasts the good or evil destiny of persons.

Chinese writers criticize with much wit and judgment the above method of fortune-telling. The following are a few specimens culled from their works.

"The coins fall on the ground the reverse or obverse side uppermost. This is all mere chance. How can a person of sound reason logically infer from such hazard that one's destiny will be infallibly lucky or unlucky?"

"Moreover, some of these quacks follow opposite methods. According to the ones, the reverse side upwards, denotes *Yang* 陽; according to the others it denotes *Yin* 陰. If we submit to the operations of these fortune-tellers the same case, one will forecast a happy destiny, the other an unhappy one. Which of the two is right?"

"*Wen-wang* 文 王 (3) multiplied the eight original diagrams,

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(1) *Kai-yü-ts'ung-k'ao* 陔 餘 叢 考.

(2) See Vol. IV. p. 333, where these trigrams are enumerated and their various combinations described.

(3) See Vol. I. p. 131, note 3.—Vol. II. p. 223.

Pah-kwa 八卦 (1), invented by *Fuh-hsi* 伏羲, to sixty-four double ones. Which trigram is of happy omen, and which of evil? All these fanciful inventions are due to the Author of the *Yih-king* 易經 (2), and it is upon such a sorry basis that soothsayers forecast the good or evil destiny of persons. The whole comes to saying that the fortune-teller speaks rashly, and makes mere groundless assertions".

"To shake coins in a tortoise-shell, and toss them out on the ground to see whether they will fall on the obverse or reverse, all that is but childish play, and will never convince any serious person that one may draw therefrom a happy or evil horoscope".

The "Historical Annals" say: "in cases of perplexity, the ancient emperors reflected first of all, consulted their ministers and the people, and then sought the opinion of diviners".

"This shows that in important matters of State, these ancient rulers pondered deeply, and before promulgating officially their laws, consulted with their advisers and the people: if they suspected opposition on the part of the latter, they pretended to have recourse to soothsayers in order to impart more weight to imperial authority".

We read in the "Treasure of Wisdom", *Chi-hwai* 智懷, attributed to *Fung Mung-cheng* 馮夢禎, that the renowned Commander

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(1) See Vol. II. p. 223, their origin and use in divination. — Vol. III. p. 261, 273, 276, 284, 304, 320.

(2) The mystic symbols of the *Yih-King*, or *Pah-kwa* 八卦, are attributed to *Fuh-hsi* 伏羲 (B.C. 2952-2837). The text, composed of 64 short essays enigmatically and symbolically expressed, is due to *Wen-wang* 文王 (12th century B.C.). His son *Tan* 旦 (later known as *Chow-kung* 周公, the Duke of Chow) added observations on the strokes in each figure. The work of these two is called the *Chow-Yih* 周易, or Book of Changes of the Chow dynasty. The appendixes, written 600 years after the text, are said to be from Confucius. Legge, however, rejects this opinion, and maintains they were written about B.C. 350. The work was intended by its Author as a book of divination. The Great Diviner used it at first under the Chow dynasty (B.C. 1122-249), and in subsequent times, soothsayers employed its trigrams to ascertain the future and forecast the good or evil of events. Legge. Introduction to the *Yih-King*.

Ti-ts'ing 狄青 (1), who lived in the time of the Northern Sung dynasty, *Peh-Sung* 宋北 (A.D. 960-1127), was ordered to attack the rebel *Nung Chi-kao* 儂智高. Before engaging in battle with the enemy, he took a handful of coins, somewhat about a hundred, and shouted vehemently in presence of his troops: "if all these coins fall the obverse side upwards, may victory be ours"! He then cast them on the ground, and all had the side with the written characters on them upwards. On seeing this, officers and soldiers were filled with joy, and rushing frantically on the enemy, won a complete victory. The battle over, some one happened to examine the coins, and found that characters were written on both sides. The trick had been carefully prepared by *Ti-ts'ing* 狄青 himself in order to encourage his officers and men" (2).

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(1) Died A.D. 1057. A native of *Si-ho* 西河, in *Shansi* 山西. He entered early upon a military career, and between 1038 and 1042, fought as many as 25 battles against rebels. Later on, about 1054, he entirely suppressed the dangerous rebellion of *Nung Chi-kao*, in *Kwangsi* 廣西. He was always much esteemed as General, and shared the hardships and dangers of his men. He was canonized as *Wu-siang* 武襄 (military perfection). Giles. Chinese Biographical Dictionary. p. 725.

(2) Historical Annals of the Sung dynasty, *Sung-shi* 宋史. This dynasty ruled China from A.D. 960 to 1280. In 1127, the Kin or Golden Tartars seized the Northern part of the country and compelled the then emperor to transfer the capital to Nanking. Later on, it was removed to Hangchow, in Chekiang. The dynasty soon after ended, and was succeeded by that of the Mongols.

ARTICLE IV.

SELECTING FORTUNATE OR LUCKY DAYS.

Luh-jen-k'o 六壬課 (1).

1. Divination by means of the six cyclic characters.

This method of Chinese divination is practised by combining each of the "ten heavenly stems", *Shih-t'ien-kan* 十天干, with the "twelve earthly branches", *Shih-eul-ti-chi* 十二地支, taking care, however, to select but one out of every two of the latter. Thus six of the "stems" joined with six of the "branches" form six combinations. Hence comes the name "divining by means of the six jen", *Luh-jen-k'o* 六壬課, or combination of six cyclic characters. These six combinations being further repeated with each of the "heavenly stems" form a cycle of sixty (6×10), and are called *Kiah-tze* 甲子, *Hwa-kiah-tze* 花甲子, *Luh-shih-hwa-kiah* 六十花甲, or the sexagenary cycle (2).

Why is the cyclic character *Jen* 壬 selected, rather than another, in order to denominate this combination? It is because Heaven formed at first "*Water*", denoted by the character *Jen* 壬. For this reason, it represents the primordial foundation of all mundane matter, the very origin of things, that is water.

The following method is adopted in forecasting the future. A wooden tub, with twelve holes pierced in it, is selected. Beside each hole one of the twelve cyclic characters is written. The operator then takes a small red ball, and rolls it till it falls into one of the holes.

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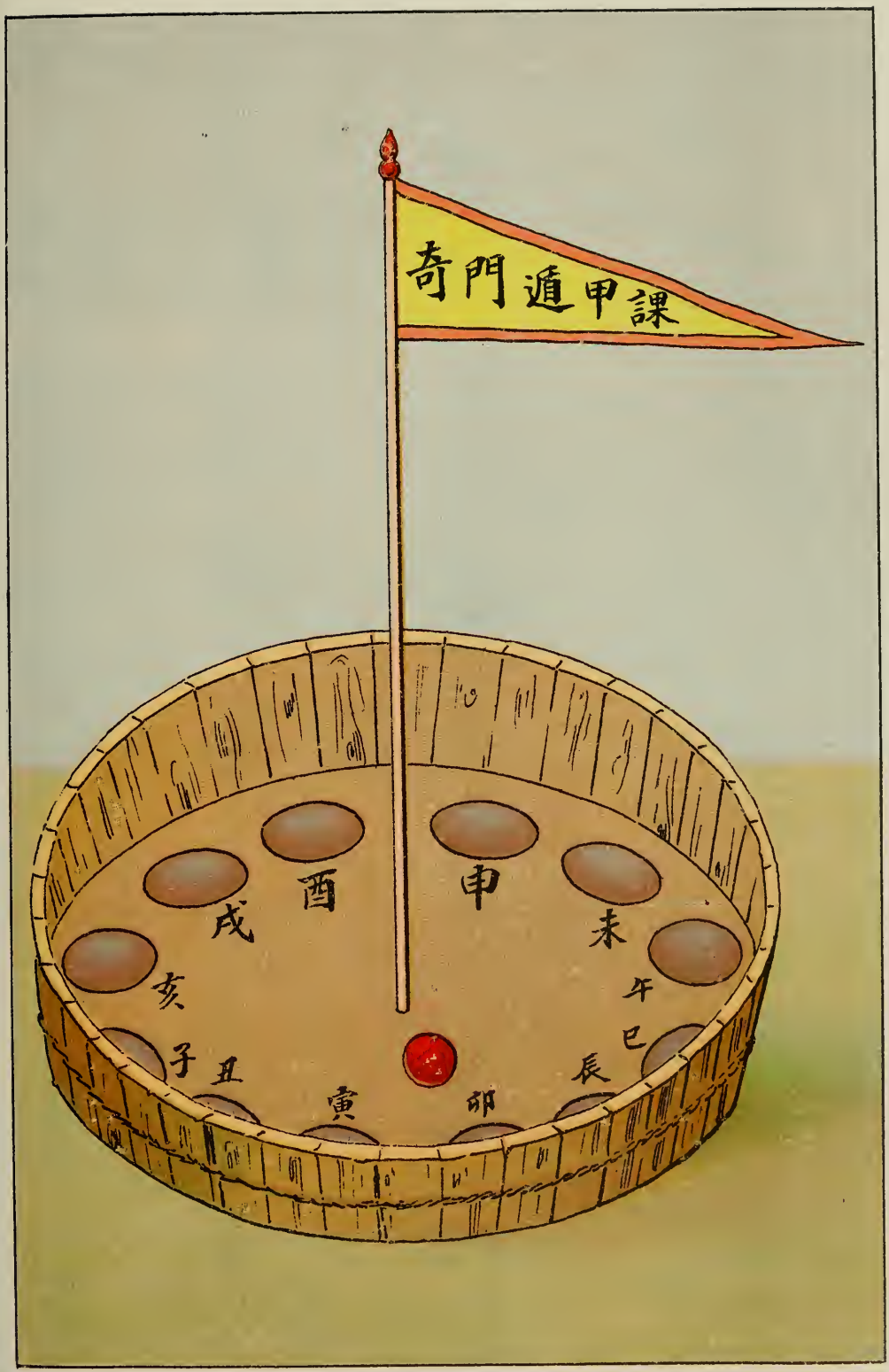
(1) *K'o* 課, to reckon, to calculate, to see what the issue will be. *Jen* 壬, the ninth of the ten stems. It is connected with the North, and running water. *Luh-jen* 六壬 is a book of magic respecting lucky days. Williams. Dictionary of the Chinese Language.

(2) See Vol. I. p. 142, note 2, where these cyclic characters are enumerated and described.

Fig. 157



Appareil usité pour la divination des six "*Jen*".

Divining instrument for selecting lucky days by combining six cyclic characters.

The cyclic character opposite the hole is now combined with one of the "ten heavenly stems", the two thus furnishing the elements which conduce to the desired result. By referring to a guide-book of the art, in which are consigned sentences corresponding to all possible combinations, the forecast, good or bad, is finally secured.

II. Divination by skilful arrangement of cyclic characters.

K'i-men tun-kiah-k'o 奇門遁甲課 (1).

The skilful arrangement of cyclic characters, called in Chinese *K'i-men tun-kiah-k'o* 奇門遁甲課, is performed almost in the same manner as stated in the previous paragraph, so it is needless to enter into any further description thereof.

By studying the two works: "Guide to cyclic divination", *Luh-jen sün-yuen* 六壬尋原, and "Complete manual for the skilful arrangement of cyclic characters", *K'i-men ta-ts'üen* 奇門大全, one can see that the methods employed for foretelling the future are mere fanciful inventions, and utterly devoid of any rational basis.

When these wizards wish to select an auspicious site for a building (2), they represent the constructor by the "ten heavenly stems", and the projected site by the "twelve earthly branches (3).

In case of a marriage ceremony which must take place on a lucky day (4), the bridegroom is represented by the "ten

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(1) *K'i-men tun-kiah* 奇門遁甲, to skilfully dispose troops in ambush, hence rare skill or art of a geomancer. Williams. Dictionary of the Chinese Language.

(2) The builder of a house must always select a propitious day for this purpose. The soothsayer, applying the rules of his art, decides on the month, day, and even the hour for laying the foundation, putting up the ridge-pole in its place, hanging the main door, digging the well, and making the fire-place in the kitchen. Doolittle. Social Life of the Chinese. Vol. II. p. 346.

(3) See Vol. I. p. 142. note 2, where these cyclic characters are enumerated.

(4) In South China, no respectable heathen would think of entering upon the important business of marrige without having received the decision of a fortune-teller, indicating the lucky days and hours for cutting the wedding garments, adjusting the bridal bed in its place, finishing the curtains, embroidering the pillows, and for the entering of the bridal sedan-chair into the residence of the husband. Doolittle. loc. cit. p. 345.

heavenly stems", and the bride by the "twelve earthly branches".

Similarly in a case of sickness, the patient is represented by the "ten heavenly stems", and the disease or illness by the "twelve earthly branches". Who would ever sincerely believe that his destiny, good or bad, depends on a ball sent spinning round in a wooden tub, and which happens by chance to fall into one of the twelve holes pierced therein?

Let us suppose, against all possibility, that some reason underlies the operation. Beg the operator to renew the experiment. If the first result is true, the second should agree with it, and the little ball should necessarily fall into the same hole. The contrary, however, arrives. How then can any one trust the predictions of these cunning knaves?

Such are some of the excellent reflexions made occasionally by Chinese writers. Nevertheless, one sees every day that practice is quite opposed to theory, and all, be they officials, literati or peasants, consult such silly methods.

Whosoever would make a fuller study of divination, may consult the three volumes entitled: "Researches into the origin of the six great cyclic characters", *Ta-luh-jen sün-yuen* 大六壬尋原.

I. In the first twelve pages are found figures exhibiting the various combinations of the *Yang* 陽 and *Yin* 陰 principles; the eight diagrams, *Pah-kwa* 八卦; the five elements or primordial essences, *Wu-hsing* 五行; the twenty-eight constellations or stellar mansions, *Eul-shih-pah-siu* 二十八宿; the ten heavenly stems, *T'ien-kan* 天干; the twelve earthly branches, *Ti-shi* 地支; the twenty-four divisions of the Chinese year, *Eul-shih-sze-tsieh* 二十四節 (1); and the duodenary cycle or *Kiah-tze* 甲子.

II. After these fundamental notions are found other figures for the solution of various cases. The twelve gods, *Shih-eul-shen*

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(1) See Vol. I. p. 124, where these divisions are enumerated. They correspond to the different positions which the sun occupies with reference to the 12 signs of the zodiac.

十二神, the twelve genii of immortality, *Ch'ang-sheng shih-eul-shen* 長生十二神.

III. The third volume contains figures illustrating the influence of about sixty gods or genii, who are supposed to preside over the various conditions and events of human life.

The Genius of Joy	*Hsi-shen*	喜神
The Genius of Good Luck	*Luh-shen*	祿神
The Star-god of Literature	*Wen-sing*	文星
Heavenly Favour	*T'ien-ngen*	天恩
The Star-god of Happiness	*Fuh-sing*	福星
The Ruler of Heaven	*T'ien-kwan*	天官
The Genius of Fidelity	*Sin-shen*	信神
Male Spectres	*Yang-shah*	陽煞
Female Spectres	*Yin-shah*	陰煞
The God of Death	*Sze-shen*	死神
The Genius of Travellers	*Yiu-shen*	遊神
The Ruler of the Winds	*Fung-peh*	風伯
The Master of Rain	*Yü-shi*	雨師
The Ruler of Hades	*Ti-yuh*	地獄
The Five Empty Spaces	*Wu-hsü*	五虛
The Genius of Lewdness	*Kien-yin*	姦淫
The Five Demons	*Wu-kwei*	五鬼
The Genius of Wailing	*K'uh-shen*	哭神
The God of Thieving	*T'ao-shen*	盜神
The Demon of Gold	*Kin-shen*	金神
The Demon of Heaven	*T'ien-kwei*	天鬼
The Genius of Woe	*Ta-hwo*	大禍

Let the Reader imagine the endless combinations resulting from such fanciful elements, and none will be surprised to find that the divining art, as practised in China, requires skilful training (1),

(1) Fortune-telling—and this includes all kinds of divining or prognosticating the fortunes of an individual or his descendants—requires a vast amount of care, skill and lore, as well as experience, to cast a reliable horoscope. Many, however, have little or no confidence in those ignorant quacks. The literary class profess to believe, at least very many of them, that when divination is properly done by the "eight diagrams", *Pah-kwa* 八卦, the method is infallible. Doolittle. Social Life of the Chinese. Vol. II. p. 337.

necessitates recurring to various guide-books filled with intricate formulas, and supposes in the votary of the art a prompt and powerful memory, in order to have at one's fingers' ends the countless combinations and deductions which are characteristic of this so-called science.

ARTICLE V.

DIVINATION BY CASTING LOTS.

Ts'ien-puh 籤 卜 (1).

A hundred bamboo-slips, all well polished, are prepared (2). These are then numbered, which is done by writing on them the ten cyclic characters: *Kiah-kiah* 甲 甲, *Kiah-yih* 甲 乙, *Kiah-ping* 甲 丙, which correspond to our numeral series: 1, 2, 3, etc..., until the number *Kwei-kwei* 癸 癸, 100, is reached.

On each slip are also written some pithy sentences, as the following: "great felicity, unbounded happiness, middling chance, exceedingly good, fairly good, bad", etc.

A reference-book, containing a hundred pages, is likewise provided, each page bearing a number corresponding with that of the slips. On each sheet is inscribed a short stanza (3), describing the various conditions of human life: prosperity or misfortune, honours, riches or poverty. These verses are sometimes ambiguous, and then an explanation is annexed, designed to help the applicant as to how he must understand and interpret the oracular saying.

The person, who wishes to receive an answer, places the lots in a bamboo tube, then shakes it gently with his two hands before the idol (4), until a slip falls to the ground.

He now rises from his knees, picks up the slip, and refers to the corresponding number in the book prepared for the purpose.

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(1) 籤 *Ts'ien*, a bamboo-slip used for drawing lots, a lot on which names or characters are written. Williams. Dictionary of the Chinese Language.

(2) Each temple in China has a quantity of these lots made of bamboo-slips, corresponding to a number of stanzas, and referring to them by number. Doolittle. Social Life of the Chinese. Vol. II. p. 109.

(3) It is said that most of these stanzas were originally presented as thank-offerings to the god or goddess worshipped in each particular temple. Doolittle. loc. cit.

(4) The lots are drawn before some idol in a public temple; never, it is affirmed, in a private dwelling-house. Doolittle. loc. cit.

Here he reads the stanza which discloses to him the future, and prognosticates a good or evil fortune. If the lot has been drawn for the purpose of finding a remedy for a sick person, the same sheet indicates the medicine, which will infallibly restore him to health (1).

Instead of bamboo-slips, copper cash are sometimes used. Ten of these, one of which is marked with vermilion, are placed in a bamboo tube; the applicant then shakes them with the two hands, until the coloured cash falls to the ground. This operation is repeated twice.

If the coloured cash falls out first in each of the two operations, this is interpreted as equivalent to *Kiah-kiah* 甲 甲, or number 1.

If the coloured cash comes out second at the first, and third in the second toss, then the series of the cyclic characters are consulted. The second of these is *Yih* 乙, and the third *Ping* 丙. The applicant has therefore obtained the number 13.

By referring to the book above described, the answer is found in the corresponding page.

Such is the method followed nowadays, when a person applies for drawing lots (2).

As has been previously done, we may imagine here a discussion as taking place with one who believes that by drawing lots he may ascertain the future. His replies will disclose to the Reader the whole theory that underlies this peculiar method of divination.

—"How do you pretend to ascertain through means of these bamboo-slips whether the future will be good or bad? The poetical stanzas consigned in the reference-book, and the explanations given therein, are all the work of a person who has adapted them to the corresponding slips. Moreover, these slips are cast out of the tube

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(1) The objects in regard to which the Chinese are accustomed to make inquiries are various, such as recovery from sickness, birth of male children, success in trade, literary pursuits, and the attainment of fame or office. Doolittle. Social Life of the Chinese. Vol. II. p. 106.

(2) *Ling-ts'ien-shu* 靈籤書, or Book of Mystic Divination.

by the application of physical force, and have no choice of remaining inside or being cast on the ground".

—"It is quite true that the slips, the stanzas, and the accompanying explanations exert little influence, but the gods speak through them, and thus disclose to men their intentions and wishes. The slips and reference-book are but the means whereby the divinity reveals to us its will" (1).

—"Well! let us grant what you say for the moment. It would then follow that whenever you carry out the directions given, you will infallibly obtain happiness, and never meet with misfortune. In such a case, none would ever require any foresight, or taking any means towards securing success. Everybody need but draw lots, and follow the directions indicated in the reference-book. There would be no further concern of calling in a doctor when a person falls ill; all that is required is to give to the patient the medicine prescribed by the reference-book, and he will infallibly be restored to health. One should even appeal to lots in all the important affairs of life (2), and follow exactly the directions prescribed by them; in a word, we should all bow to the decisions of these cunning operators, and depend on them, as a blind man depends on the person who leads him about".

—"If we have not every certainty about future events, we have at least the hopes that in many cases the gods will protect us. It is the custom of the country to consult them, so we follow the beaten track and do as others do".

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(1) The Chinese profess to believe that the gods will indicate the condition of things in regard to the future, or their will in regard to the present, to those who employ certain methods: and the answer given is considered good and sufficient reason for shaping one's conduct and business accordingly. Doolittle. Social Life of the Chinese. Vol. II. p. 106 (Methods of ascertaining the will of the gods).

(2) Appeal to the lot is a very common practice among the Chinese, and its decisions final. They resort to it to decide important as well as very trivial questions. Doolittle. Social Life of the Chinese. Vol. II. p. 384.

The annexed illustration will exhibit to the Reader how this method of divination is practised. It is commonly called "divining by drawing lots", *Ch'eu-ts'ien* 抽籤 (1).

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(1) *Ch'eu* 抽, to take out with the hand, to draw as a lot. Williams. Dictionary of the Chinese Language.

Fig. 158

Tirant les fiches divinatoires.
Drawing lots before the altar of the temple-god.

ARTICLE VI.

DIVINATION BY THROWING BAMBOO-BLOCKS.

Chih-kiao pei-kiao 擲 珓 杯 珓 (1).

This method of divination is also called "*Puh-kwa*" 卜 卦, meaning to draw lots. The kind of hemispherical block used for the purpose is known as *Kiao* 珓.

In ancient times, an oyster-shell, split lengthwise into two halves, was used. Nowadays these blocks are made of wood or bamboo, in close imitation of an oyster-shell. Some also are made of buffalo-horn, split for the purpose into two halves. This divining instrument is called *Pei-kiao* 杯 珓, a cup-shaped or concave block, because it is hollow like an oyster-shell and resembles a wine-glass (2).

The person, who wishes to make inquiries through this method of divination, throws down the above utensil before the idol, and then examines whether the plane or oval surface of both parts falls upwards or downwards. If both plane surfaces turn up when thrown, the answer is in the negative, or *Yin* 陰; if both convex sides are up, the answer is in the affirmative, or *Yang* 陽; if the flat surface of one is upwards, and the other downwards, the answer is regarded as *Sheng* 勝 or *Sheng-kwa* 勝 卦, superior, best, most propitious.

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(1) *Chih* 擲, to throw down. *Kiao* 珓, hemispherical blocks thrown on the ground by worshippers to divine the answer to their prayers. They are called *Kiao-pei* 珓杯 and *Kiao-kwa* 珓 卦, and are now made of wood, scallop shells, or bamboo roots. *Pei* 杯, a cup, a glass, divining-blocks used before the gods. Williams. Dictionary of the Chinese Language.

(2) This instrument is made of wood, if to be used in private families; and of the root of a bamboo-tree, if to be used in temples. One end is smaller than the other, sometimes tapering to a point. It is 5 inches in diameter at the largest end and 8 inches long. After being made to the desired size and shape, it is split lengthwise through the middle. Each piece has thus a flat and a round side. Doolittle. Social Life of the Chinese. Vol. II. p. 108.

The blocks are thrown three times on the ground, and the prognostic, favourable or unfavourable, is thus obtained.

The character *Kiao* 珓, meaning a bamboo-block for divining purposes, is pronounced in the same manner as *Kiao* 教, to teach, to instruct, hence the answers given are considered as coming from the gods, who use these means for instructing mortals.

At the present day, common folks generally use the root of the bamboo-tree. This is usually about an inch in diameter, and from three to five inches long. The root is split in two, and the divining instrument made therefrom is called *T'iao* 筊 (1). It is cast on the ground three times, and the forecast made in the same manner as described above.

In a book, specially prepared for purposes of divination, are found the answers resulting from the various combinations of the three characters: *Yang, Yin, Sheng* 陽 陰 勝. The following table will exhibit to the Reader these curious combinations:

Sheng, sheng, sheng	勝 勝 勝
Sheng, sheng, yang	勝 勝 陽
Yang, sheng, sheng	陽 勝 勝
Sheng, yang, sheng	勝 陽 勝
Yang, yin, yin	陽 陰 陰
Yin, yang, yang	陰 陽 陽

After each of these groups is found a note, favourable or unfavourable; then a poetical stanza, accompanied by a commentary, prescribing what must be done or avoided when one starts on some undertaking, sets out on a journey... etc.

—Whether these blocks fall with the oval side up or down, is due to mere chance, and the physical dexterity of the operator, in the same manner as when one throws dice on a table; how then

(1) This instrument is frequently used before the tablets of deceased ancestors, in order to ascertain the sentiments of the dead in regard to various subjects under consideration. Heathen families have generally one for their own use, in making inquiries before household gods and ancestral tablets. Doolittle. Social Life of the Chinese. Vol. II. p. 108.

Fig. 159

Jeter les sorts.

Divining by means of bamboo blocks.

can a person draw therefrom a favourable or unfavourable prognostic? — It is the gods who arrange these combinations (1). — Why then do they constantly disagree when inquiry is made about the same matter? Have the gods two minds when declaring their will, and do they not contradict themselves in the most flagrant manner? — We are unable to discover the wherefore of these things, but it is the custom (2), and so we inquire no further.

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(1) The stanza of poetry corresponding to the number of the lot is considered to be the oracle of the god. If the meaning is propitious, it is judged that the matter referred to the god will terminate favourably. Doolittle. Social Life of the Chinese. Vol. II. p. 110.

(2) There is nothing so important as the influence of precedent in China. The people are prejudiced against changes and reform, loving to do as they have been taught to do, and as they are accustomed to do. Custom and precedent are there more powerful than law or right. Doolittle. loc. cit. p. 411.

ARTICLE VII.

DIVINATION BY DISSECTING WRITTEN CHARACTERS.

Ts'eh-tze 測字 (1).

This method of divination consists in dissecting or writing out separately the distinct parts of which a character is composed, and with these elements making one or several new words, which have a different meaning from the original.

The work known as "Dynastic Annals of Ancient Shantung", *Lang-ya tai-sui-pien* 瑯琊代醉編 (2), says that the custom of decomposing, and in somewise dissecting characters, originated through a passage of "Tso's Commentary", *Tso-chwan* 左傳 (3), where it is stated that the character *Wu* 武 is composed of two parts: *Chi* 止 to halt, to stop; and *Kwo* 弋, a spear, a lance.

We read in the "Annals of Kung-sun Shuh", *Kung-sun Shuh-chwan* 公孫述傳, that in A.D. 23, under the Western Han dynasty, *Si-Han* 西漢, *Kung-sun Shuh* 公孫述 (4) revolted, and proclaimed himself Emperor of *Shuh* 蜀. Having fixed his Capital

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(1) *Ts'eh-tze* 測字, to dissect characters and recombine the parts in new senses, as fortune-tellers do. Williams. Dictionary of the Chinese Language.

(2) *Lang-ya-kün* 琅琊郡, the Principality of *Lang-ya*, an ancient name for the Eastern part of *Shantung* 山東, including *Ts'ing-chow-fu* 青州府. Williams. loc. cit.

(3) An amplification of the "Spring and Autumn Annals", *Ch'un-ts'iu* 春秋 (History of the State of *Lu* 魯 from B.C. 722-484, written by Confucius), made by *Tso K'iu-ming* 左邱明, and called *Tso-chwan* 左傳, Tso's narrative or commentary. Wylie. Notes on Chinese Literature. p. 6.

(4) Died A.D. 36. Son of a former Governor of Honan, and conqueror of *Shuh* 蜀, the modern *Sze-chw'an* 四川, where he established himself under the title of the "White Emperor", *Peh-ti* 白帝. In 36, the *Han* Generals invested *Ch'eng-tu* 成都, his Capital, and he died wounded during a sortie. His head was cut off and sent to *Loh-yang* 洛陽, his family exterminated, and the city sacked. Giles. Chinese Biographical Dictionary. p. 395.

Fig. 160

Tché tse.
Divination by dissecting Chinese characters.

at *Ch'eng-tu* 成都, he saw in a dream a person who said to him: *Pah-sze tze-hsi shih-eul wei-k'i* 八厶子系十二爲期 (1).

Upon awaking, he said to his wife: "we now have riches and honours, but may not our happiness vanish in a moment?" The wife replied: "He who has heard good tidings in the morning, may die in the afternoon, therefore much more after twelve days have elapsed". *Kung-sun Shuh* 公孫述 interpreted these words as of good omen, and had himself proclaimed Emperor under the title of *Ch'eng-kia* 成家 (2).

During the first year of *Kwang-wu* 光武 (A.D. 25), of the Eastern Han dynasty, *Tung-Han* 東漢, *Ts'ai-meu* 蔡茂, Prefect of *Han-chow* 漢州, in *Sze-chw'an* 四川, had a dream, in which he saw three ripe ears of corn upon the cross-beam of a palace; waking up he grasped them eagerly, but they escaped out of his hand. He asked *Kwoh-ho* 郭賀, his assistant official, what he thought on the matter. *Kwoh-ho* 郭賀, rising up from table, congratulated him, saying: "the palace is that of the Emperor, and the ears of corn denote the rich emoluments which His Majesty bestows on all his officials. These ears of corn, which you have seized, represent the high honours which will be conferred on you. Do not worry in the least about the meaning of the character *Shi* 失 (to lose favour); for this same character *Hwo* 禾 (grain, corn), enters into the composition of the word *Chih* 秩, official rank and perquisites with which you shall be awarded".

The Intendant of Circuit, *Chao Yun-sung* 趙耘松, a native of *Yang-hu* 陽湖, in the province of *Kiangsu* 江蘇, writes; "we do not know exactly the time when divination by dissecting characters began, but the two facts related above, concerning *Kung-sun Shuh* 公孫述 and *Ts'ai-meu* 蔡茂, have much helped to establish the

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(1) The characters *Pah* 八 and *Sze* 厶 are the component parts of *Kung* 公. The characters *Tze* 子 and *Hsi* 系 go to make up *Sun* 孫. The phrase *Shih-eul wei-k'i* 十二爲期 signifies "after twelve days". The whole sentence means therefore: "after twelve days *Kung-sun* 公孫 will be an emperor".

(2) Annals of "Kung-sun Shuh", *Kung-sun Shuh-chwan* 公孫述傳.

custom. However, at that time, nobody made a special practice of the art".

Under the *T'ang* 唐 dynasty (A.D. 620-907), the Taoist priest *Ts'ui Wu-yih* 崔無斁 became famous in this art. *Yang Teh-hwui* 楊德輝, desiring to crush the rebel *Li-kao* 李嵩 (1), proposed to him his scheme and besought his advice. *Ts'ui* 崔 requested him to write a few characters on the dust. He wrote down the two characters *Peh* 北 (North) and *Ts'ien* 千 (one thousand). The Taoist priest took the character *Ts'ien* 千, and placed it in the midst of the character *Peh* 北, thus making the word *Kwai* 乖, adding forthwith "*Kwai-kioh*" 乖角, that is, rush on him head foremost, butt him with the horns.

In the time of the *Sung* 宋 dynasty (A.D. 960-1280), this method of dissecting characters was called *Siang-tze* 相字, to select, to divine and tell the destiny by means of characters.

During the reign of *Hwei-tsung* 徽宗 (A.D. 1101-1126) of the Northern Sung dynasty, *Peh-Sung* 北宋 (2), *Sieh-shih* 謝石, also known as *Jun-fu* 潤夫, excelled in this art.

He dissected forthwith any character that was presented to him, and drew therefrom a favourable or unfavourable prognostic.

Ts'ien Yuen-soh 錢元素 selected the character *Ts'ing* 請, and according to its obvious interpretation, he should obtain official promotion. "Will it be that of Imperial Censor, said he, smilingly?" — No, replied *Sieh-shih* 謝石, the character *Ts'ing* 請 does not contain all the elements which enter into the composition of *Yen-tseh* 言責, meaning "Censor".

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(1) A native of *Ch'eng-chi* in *Kansuh* 甘肅. He was made magistrate of *Hsiao-kuh* 效穀, but his followers called him Governor of *Tun-hwang*. Later on, he seized all the territory West of the Jade-stone Gate, *Yuh-men* 玉門, between *Ngan-si* 安西 and *Suh-chow* 肅州, in the Hami desert, and styled himself "Duke of Liang". Giles. Chinese Biographical Dictionary. p. 443.

(2) The Northern *Sung* 宋 ruled China A.D. 960-1127, and had its Capital at *K'ai-fung-fu* 開封府, in *Honan*. At the approach of the Golden Horde or Kin Tartars, *Hwei-tsung* fled to *Nanking*, and ceded *Shansi* and *Chihli* to the conquerors.

In fact, the second half of the character *Ts'ing* 請, that is 青, has less strokes than *Tseh* 責.

During the reign of the Emperor *Kao-tsung* 高宗 (A.D. 1127-1163), of the *Sung* 宋 dynasty, there also lived one *Chang Kiu-wan* 張九萬, another famous votary of this art.

Ts'in-kwei 秦檜 (1) had him brought to his palace, and taking at random the handle of a fan, wrote on the dust the character *Yih* —"*One*", then asked his guest to prognosticate what would happen to him. *Kiu-wan* 九萬 answered: "Your Excellency will advance in honours". I am High Minister to the Emperor; I enjoy the highest dignity in the State, what more may I expect to attain? — *Kiu-wan* 九萬 replied: "one stroke more added to *T'u* 土, the earth, will make it *Wang* 王, a ruler, a king" (2).

Whoever may wish to see other curious cases of this kind, can consult the work entitled: "Collection of Collateral Records", *Kai-yü ts'ung-k'ao* 陔餘叢考.

The method followed at the present day consists in selecting a character, or writing one down on a slip of paper, as people may prefer. This is then handed to the diviner, who dissects it, retrenches or adds thereto, thus composing new characters with these parts, and drawing therefrom a favourable or unfavourable prognostication.

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(1) A.D. 1090-1155. A native of *Nanking* 南京, in *Kiangsu* 江蘇. Famous as a Statesman and Censor, he was taken prisoner by the Kin Tartars, and held by them for some years as a nominal captive. In 1134 he escaped to *Hangchow*, and implored the Emperor to consent to a peaceable division of the Empire, ceding the Northern half of China to the conquering Tartars. The Sovereign agreed to what was perhaps the wisest counsel in the crisis. For this step, *Ts'in-kwei* has been covered with perpetual obloquy by patriotic writers. Even at the present day, his name serves as an opprobrious synonym for Chinese Ministers who show a disposition to deal amicably with Europeans. In A.D. 1142, he was invested with the title "Sublime Prince of the Realm", "*Wei-kwoh-kung*" 魏國公, and held the supreme direction of affairs till his death. The people cancelled his posthumous title, and changed it into *Miu-ch'eu* 謬醜, "False and Foul". Mayers. Chinese Reader's Manual. p. 235.

(2) "Collection of Collateral Records", *Kai-yü-ts'ung-k'ao* 陔餘叢考.

The case of *Wei Chung-hsien* 魏忠賢 (1), rebel, who lived at the close of the *Ming* 明 dynasty, is famous. He wrote out the character *Siu* 囚, and handed it to the diviner. The latter, bowing profoundly, said to him: "this is a happy prognostic, a solitary man in a kingdom, that cannot be any one else but an Emperor". As much as to say, you shall one day reach the throne yourself.

Chung-hsien 忠賢 withdrew, whereupon the diviner said to the crowd: "this character forecasts a great misfortune for him; a man suspended in space, his feet dangling in the air, that means that he will be hanged" (2).

A person came one day and selected a character, inquiring whether his father who was then ill, would recover or not. He wrote down the character *Yih* —, meaning one. "This is of ill-omen, said the diviner: *Yih* — is the last stroke of the character *Sheng* 生 (living), and the first of the character *Sze* 死 (death). Your father's life is ended and he is now at the point of death". The soothsayer then inquired of the year in which his father was born. "My father belongs to the year of the ox, *Shuh-niu* 屬牛". replied he (3).

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(1) Died A.D. 1627. A native of *Suh-ning* 肅寧, in *Chihli*. Of profligate character, he made himself a eunuch, and managed by bribery to get into the palace. During the reign of *Hsi-tsung* 熹宗 (A.D. 1621-1628), he practically ruled China, expelled all loyal men from office and put his opponents to death. In 1626, temples were erected to him, he was made the equal of Confucius, and styled "nine thousand years", *Kiu-ts'ien-sui* 九千歲, only one thousand less than the Emperor himself. His virtue caused the appearance of a "unicorn" in Shantung. At the death of *Hsi-tsung*, he was dismissed, and hanged himself to escape trial. Nearly three hundred persons were executed for being connected with his crimes. Giles. Chinese Biographical Dictionary. p. 859.

(2) "Select Extracts", *Ki-yuen Ki-so-ki* 寄園寄所寄. A compilation in 12 books—doctrinal, historical and literary—formed by selections from preceding works. One fourth relates to matters of antiquity, and the rest deals with events of the *Ming* 明 dynasty. It was completed in 1659. Wylie. Notes on Chinese Literature. p. 171.

(3) Every Chinaman is said to be *born under* a certain animal, or to *belong* to a certain animal. The Chinese usually express this idea by saying "his animal is the rat", or "his animal is the monkey", as the case may be. The meaning is, that he was born during the year, when the character corresponding to the "rat" or to the "monkey", enters into the term which denotes that year, according to the chronological cycle of sixty. Doolittle. Social Life of the Chinese. Vol. II. p. 342.

"Oh! then that changes the case; add the stroke *Yih* — (one) to the character ox, *Niu* 牛, and you shall have *Sheng* 生 (life). Your father will live" (1).

A scholar, named *Sung* 宋, proceeding to the Capital for the purpose of passing his examination, wished to have his fortune told beforehand, and wrote down his own name, *Sung* 宋. "This is of ill-omen"; said the fortune-teller; "your name is not found on the list of graduates, *Ngan* 案" (2).

The Reader must here try to grasp the exquisite niceties and intricacies of the Chinese language, reduced on account of its ideographic and syllabic character, to all kinds of devices in order to discriminate homonyms from each other.

The character 女 has two meanings, according as it bears a different tone. If read with a rising inflection, or in the ascending tone, it is pronounced *Nü* 女, and means a woman, a female; used in combination with *Shui* 氵 (water) and written 汝, it is pronounced *Jü*, and means the personal pronoun thou, you. Now, this character *Jü* 汝, which enters into the composition of the word *Ngan* 案, is not found in the character *Sung* 宋.

Our scholar, little deterred by the above oracle, applied to another fortune-teller, and handed again to him his family name *Sung* 宋, begging him to foretell therefrom his fortune.—"You will enjoy good luck", said the votary of the prophetic art, "for I find in this character: 1° *Muh* 木 (wood), classifier of the character *Pang* 榜, a list of successful graduates; 2° *Mien* 宀, which is the upper part, the crowning piece of the character *Ngan* 案. Your name will decidedly head the list of all candidates, and you will come out first Tripos".

This method of divination is based, as the Reader can see, on the component parts and meaning of the Chinese characters, whence a favourable or unfavourable horoscope is deftly inferred.

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(1) "Collection of Collateral Records", *Kai-yü ts'ung-k'ao* 陔餘叢考.

(2) *Ngan* 案, an official list of graduates, affixed in a district or prefectural city of China. Williams. Dictionary of the Chinese Language.

The fortune-teller dissects the character, changes and inverts it as he pleases, and according as circumstances require, composes therewith a new character or characters (1). Such combinations afford opportunity to literati and scholars for displaying their wit, and are much appreciated by the Chinese. This explains how the above kind of divination is held in high favour even among literary men.

In these two provinces of *Kiangsu* 江蘇 and *Nganhwei* 安徽, one may see every day the same individual going to two fortune-tellers, giving them the same character, and seeking a forecast concerning the same identical matter. Both predict thereon the most contrary things. All that, however, is viewed with little concern. The practice goes on, and is ever esteemed by the people.

These cunning knaves overrun the country, speculating on the general credulity, and deceiving silly folks with their endless twaddle. Nevertheless, every body believes in their fanciful forecasts. The Author has seen high and dignified officials, dressed in the ordinary garb of the literary class, going from one city-gate to the other, and consulting characters, in order to ascertain whether such an undertaking would be successful or not.

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(1) Oftentimes, before the conclusion is reached, he adds strokes, by an adroit use of his writing pencil, to some or all of these component parts under inspection, thereby making new words out of them, from whose meaning he draws sagacious and wonderful inferences in regard to the good or bad fortune of the individual who is consulting him. Doolittle. Social Life of the Chinese. Vol. II. p. 336.

ARTICLE VIII.

ORIGIN OF LUCKY AND UNLUCKY DAYS.

Tseh-jeh 擇 日 (1).

We shall see in the article entitled "Prohibitions and prescriptions of the Imperial Almanac", that at the commencement of the New Year, every family in China purchases a calendar, *Hwang-lih* 皇歷, in which each day of the year has its peculiar mark, indicating whether it is lucky or unlucky. This is the "Daily Manual" of every Chinaman. It is consulted in order to ascertain whether the day is auspicious or inauspicious for calling in the tailor, starting on a journey, taking a bath, or requiring the services of the barber.

Besides this general directory, a certain number of hard-up literati, speculating on the general credulity, select fortunate days, and ply their trade in the streets and at the city gates.

According to them, days are either propitious or unpropitious. The good luck or misfortune of a person, his success or failure in an undertaking, depends entirely on the choice of a lucky or unlucky day.

Under the *Tsin* 晉 dynasty (A.D. 265-420), the Taoist wizard *Hsü-sun* 許 遜 (2) devised selecting fortunate and unfortunate days by means of the "ten heavenly stems", *T'ien-kan* 天 干, and the

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(1) *Tseh-jeh* 擇 日, to choose days, especially lucky ones. Williams. Dictionary of the Chinese Language.

(2) A.D. 240-374. Just before his birth, his mother dreamt that a golden phœnix dropped a pearl from its beak into her hand. In early life he devoted himself to study and ascetic pursuits. Made Prefect of a district, he distinguished himself by great benevolence, healing diseases by means of secret preparations, and transmuting the baser metals into gold. At length, when 134 years old, he was caught up to heaven together with all his family, even the dogs and poultry of the house following him to the blissful abodes of the genii. He is considered as one of the patriarchs and presiding genii of the Taoist sect. Mayers. Chinese Reader's Manual. p. 66.

"twelve earthly branches", *Ti-shi* 地支 (1), which form the basis of the Chinese sexagenary cycle or *Kiah-tze* 甲子. By skilfully combining the twenty-eight constellations (2), the five elements (3), the five planets, and the two great Powers of Nature, the *Yang* 陽 and *Yin* 陰 principles, he evolved his system for discriminating lucky and unlucky days. These were applied in the important actions of life: marriages, the building of houses; even in the petty details of domestic life, such as keeping a dog or a cat, fetching the tailor; all these events were determined upon after selecting a lucky or unlucky day (4).

The original purpose which determined the choice of the "ten heavenly stems", and the "twelve earthly branches" employed in the sexagenary cycle, was to establish a series for computing years and days, in the same manner as figures are used in Western countries.

The five elements, the five planets, and the twenty-eight constellations are also employed for designating days. It is a method of reckoning equivalent to saying, the first, second or third day of the month, without any intention of determining whether the day is lucky or unlucky.

The high official *Yuen Kien-chai* 袁簡齋 writes: *Ta-nao* 大撓, minister to *Hwang-ti* 黃帝 (5) arranged the cyclic series in

(1) See on these heavenly stems and earthly branches. Vol. I. p. 142. note 1. Vol. III. p. 262. note 2., and p. 283. note 2.

(2) *Eul-shih-pah-kung* 二十八宮, the 28 constellations or stellar mansions, so called because the sun and moon are supposed to rest therein in their revolutions. Mention of them is first made in the Chow Ritual, *Chow-li* 周禮, and the Record of Rites, *Li-Ki* 禮記. They form a kind of Chinese zodiac, and are applied also in regular and recurring order to the days of the month. Mayers. Chinese Reader's Manual. p. 358.

(3) See Vol. III. p. 260. note 2. Vol. IV. p. 322, note 3.

(4) "Pearly Casket of General Records", *Yuh-hsiah-ki-t'ung-shu* 玉匣記通書.

(5) The Yellow Emperor, so called because he reigned under the influence of the element earth. One of the five legendary sovereigns who ruled at the dawn of Chinese history. B.C. 2697-2597. He is looked upon as the founder of the Empire, and the inventor of music and Fine Arts. Mayers. Chinese Reader's Manual. p. 72.

order to compute years, and serve as the numbers 1, 2, 3, 4 etc.... but never had the intention of employing them for designating good or evil fortune. It is thus that individuals are given a family and personal name, in order that they may reply when designated. No such names are given to inanimate objects, as these are incapable of understanding them.

Under the Emperor *Wu-ti* 武 帝, of the *Wei* 魏 kingdom (1), General *Yao-ch'ung* 姚 崇 said to the prince: "on the day *Kiah-tze* 甲 子 (that is the first) of the sexagenary cycle, the Emperor *Chow* 紂 (2) was defeated; this memorable date is still remembered in military circles". — *Wu-ti* 武 帝 replied: "if this day marked the defeat of *Chow* 紂, it marked also the victory of *Wu-wang* 武 王". The General made no reply, but ordering his troops to advance, he gloriously won the battle.

Nowadays the Government fixes the date for the examination of provincial and metropolitan graduates, and takes no concern whether it is lucky or unlucky. Neither are fortune-tellers or selectors of auspicious days consulted. This shows that officials do not believe such silly theories.

Do we not see several persons engaging in marriage the same day, starting building enterprises and opening shops; notwithstanding, one meets with misfortune and the other becomes rich; one dies early in life, and the other reaches a green old age; how then does the choice of days influence the matter, and why do people consult those selectors of auspicious days?

These grandiloquent prophets contradict each other, and none of them agree in their fanciful forecasts.

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(1) One of the three petty kingdoms set up at the close of the *Han* 漢 dynasty, A.D. 221. It comprised the Central and Northern provinces, and had for its Capital *Lohyang* 洛 陽. It lasted 59 years.

(2) *Chow* or *Chow-sin* 紂 辛, the abandoned tyrant, who closed the *Shang* 商 dynasty, B.C. 1122. Among his vices were extravagance and unbridled lust. Defeated by *Wu-wang*, he fled to a tower, set it on fire, and perished miserably in the flames. Mayers. Chinese Reader's Manual. p. 22.

The Emperor *Wu-ti* 武帝, of the *Wei* 魏 kingdom (1), once summoned all the fortune-tellers into his presence, and asked them whether such a day would be auspicious or not for his marriage?

Five replied in the affirmative, and several in the negative. The ones forecasted that happiness, the others that great misfortune would befall him. Astrologers, soothsayers, wizards, each saw a bright or dark speck on the horizon; in fine, the result was a Babel of contradictions (2).

In presence of such jarring, what can any serious person believe? Does not the matter come to saying: such a day will be unlucky, because one fancies it so; such another will turn out lucky, because that is one's persuasion. Success or failure is not the outcome of any special day, but depends principally on our personal endeavours. Why then consult those selectors of lucky days?

In the reign of *Chao-tsung* 昭宗 (A.D. 889-904), of the *T'ang* 唐 dynasty, there lived the Hanlin doctor *Ch'en-yen* 沈顏, also known as *K'o-chu* 可鑄, a native of the district city of Wu, *Wu-kün* 吳郡, and president of the Imperial College. This scholar composed an essay in which he refutes those who believe in lucky and unlucky days. The following is an extract therefrom.

"We see, said he, that in ancient times, rulers selected certain days for commencing hostilities against an enemy, and offering sacrifice. This was done in order to give the officials time to make the necessary preparations, and rehearse the ceremonies, so as to perform them carefully and with scrupulous exactness; they did, however, believe in nowise that victory or defeat depended on selecting one day preferably to another".

Gradually, ignorant folks, without examining the reasons which determined the wise conduct of the Ancients, selected as each one

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(1) See above. Vol. IV. p. 365.

(2) Historical Records, *Shi-ki* 史記, composed by *Sze-ma Ts'ien* 司馬遷 (B.C. 163-85), the Herodotus of China. Reign of *Wu-ti* 武帝, fifth emperor of the *Han* 漢 dynasty.

Fig. 161

嫁娶周堂圖

凡選擇嫁娶日大月從夫順數小月從婦逆數擇

第堂廚竈日用之如遇翁姑而無翁姑者亦可用

Tableau pour trouver le jour favorable pour un mariage.

Table for selecting an auspicious marriage day.

pleased, auspicious days ; then through carelessness to repress this innovation, the custom extended with astounding rapidity. At present, if any one wishes to dig a well, build a house, plant a tree or a shrub, the common people will not do so without ascertaining whether the day is auspicious or not.

Happiness or misfortune depends entirely on man's endeavours, and in nowise on the choice of days.

In the public thoroughfares, where we see wagons and pack-animals going to and fro from morning to night ; in the market places of the five great cities (1), where wares and precious stones are permanently exposed ; in our large manufacturing and trading cities, do not disputes and quarrels occur every day, and are not people themselves the causes of these things ?

For those who seek to lead a virtuous life, misfortune itself is changed into good, while for those who are evil-minded, even a fortunate event becomes a calamity ; all therefore, depends on the good or evil disposition of individuals.

These who do not consider that man holds in his hands his own destiny in all such cases, ascribe to the evil of the day whatever little misfortune befalls them.

Who has ever seriously imagined that an incompetent General will win a battle if he chooses an auspicious day ? Will the husbandman who has chosen a lucky day, but neglects to plough his field or sows therein bad grain, reap an abundant harvest ? In fine, has the choice of a fortunate day ever changed any vile metal into gold, or a heap of stones into precious gems ?

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(1) These Cities or Capitals are *Lohyang* 洛陽 (to-day *Honan-fu* 河南府 in *Honan* 南河); *Hantan* 邯鄲, capital of the Feudal State of *Chao* 趙 (to-day *Hantan-hsien* 邯鄲縣 in South *Chihli* 直隸); *Lintze* 臨淄 (to-day *Tsinan-fu* 濟南府 in *Shantung* 山東); *Wanch'eng* 宛城 (to-day *Nanyang-fu* 南陽府 in *Honan* 河南); *Ch'ang-ngan* 長安 (to-day *Si-ngan-fu* 西安府 in *Shensi* 陝西. Over each of these cities, the usurper *Wang-mang* 王莽 (A.D. 8-23, appointed governors and officials, who superintended commerce and decided disputes among traders.

What then is the influence of your lucky days?

Among our ancient rulers, some have been chosen by the people on account of their lofty virtues; others have reached the throne through the straightforwardness of their policy, and which of our many and famous Generals has not carried the day through either his prudence or personal bravery?" (1).

The annexed illustration will exhibit to the Reader how a fortunate day for a marriage is selected. The following method is adopted. Should the ceremony take place during a lunar month of thirty days (2), these are reckoned in the following manner. The character *Fu* 夫, denotes 1; the character *Ku* 姑, denotes 2, and so on through the series till the day of the marriage ceremony is attained. If the lunar month has but twenty-nine days, the reckoning is made in the inverse sense, beginning always from the character *Fu* 夫. If the day fixed for the marriage corresponds to the character *Ti, t'ang, ch'u,* or *tsao,* 第堂厨竈, it is felicitous. If on the contrary, it corresponds to one of the two characters *Weng, Ku,* 翁, 姑, then two cases may occur. Either the father or mother of the bridegroom is still living, and in this case the day is inauspicious, and the marriage may not take place; or one or other of them is dead, and so the marriage ceremony may be celebrated.

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(1) Classified Miscellany (Cyclopædia) *Shi-wen lei-tsü* 事文類聚.

(2) A Chinese month has never 28 or 31 days, but always either 29 or 30. A month is one moon, the character for month and moon being identical. Hence the number which indicates the age of the moon at any particular time, denotes also the day of the month. Doolittle. Social Life of the Chinese, Vol. II. p. 14.

Fig. 162

En train de planter les bâtonnets
Divining by means of chopsticks placed in a bowl of water.

ARTICLE IX.

CONSULTING CHOPSTICKS PLACED IN A BOWL OF WATER.

Shu-chu 竪 柱 (1).

This superstitious practice is peculiar to women-folks, and is scarcely ever used by any other class. It consists in taking in the hand three chopsticks, placing them perpendicularly in a bowl of water, turning them round, and wetting the upper parts until they stand straight up of themselves. While performing this operation the question is asked, why is such a child ill, why has he got a headache? Is it because his deceased uncle is displeased (2), or because his grandmother is in need of money in the nether world?... If the chopsticks remain upright in the bowl of water while these questions are asked, it is inferred that one has guessed right. In most cases several questions are asked until the chopsticks remain erect for a few moments. Mothers of families have frequently recourse to this vain and frivolous method of divination, whenever their children suffer from some indisposition.

If the three chopsticks placed together stand upright of themselves, that must be ascribed to the laws of equilibrium. The only thing required is to be lucky and balance them well; the result obtained has absolutely no connexion with the question asked. Even should one guess by chance the true cause of the illness, then if the chopsticks have not been well balanced in the bowl of water, they will fall down; on the contrary they are sure to remain upright if the laws of equilibrium have been observed.

(1) *Shu* 竪, to erect, to set up perpendicularly; *Chu* 柱, a pillar, a post. Williams. Dictionary of the Chinese Language.

(2) Remark the popular belief in the connection of the living and the dead, and the influence the latter are supposed to wield over the former.

ARTICLE X.

GOOD OR EVIL OMENS.

Kih-hsiung-chi-chao 吉 凶 之 兆 (1).

Events, circumstances and animals, deemed to be of good or evil omen, are so numerous, that it would require a whole volume in order to treat this question adequately. We must, therefore, limit our observations to a few prominent facts, which will illustrate the nonsensical stuff offered to popular credulity by professional fortune-tellers.

I. The cry of birds. Niao-kiao 鳥 叫.

Let us take as example the cry of the crow (2). A previous remark may be made that the cry of the bird must not come from a too great distance. If beyond a hundred paces, *Tung Fang-shoh* 東 方 朔 (3), an expert in the matter, says it need not be heeded.

1. *When the cry of the crow comes exactly from the South.*

If heard in this direction, between the hours of three and seven in the morning, it indicates that presents will be received; if heard from seven to eleven, there will be wind or rain; if heard between 11 a.m, and 1 p.m, quarrelling will occur.

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(1) *Chao* 兆, an omen, a prognostic. *Kih* 吉, luck, good fortune; *Hsiung* 凶. misfortune, calamity, evil, the opposite of *Kih* 吉. Williams. Dictionary of the Chinese Language.

(2) The Chinese consider the cry of the crow so unlucky that when anyone about to undertake an affair hears it, he generally postpones action. Dennys. The Folk-lore of China. p. 33.

(3) Born 160 B.C. Much legend hovers round his birth, among others the fanciful invention that he was the embodiment of the planet Venus. He is also said to have had the power of effecting transformation of shape in defiance of the ordinary laws of nature. During the greater part of his life, he was one of the associates and advisers of the Emperor *Wu-ti* 武 帝 (B.C. 140-86). He encouraged the ruler's leaning to a belief in the supernatural and his love for the introduction of new and occult religious ceremonies. Mayers. Chinese Reader's Manual. p 209.

Fig. 163

Le cri des oiseaux.
Omens drawn from the cry of birds.

In the afternoon, if heard from one to five, it forebodes that some great misfortune will happen; if heard from five to seven, a lawsuit will take place.

2. *When the cry comes exactly from the North.*

If heard in the morning, from three to seven, it indicates an impending quarrel; if heard from seven to eleven, it portends a visit; heard between 11 a.m, and 1 p.m, it forebodes the loss of a domestic animal; if heard from one to three in the afternoon, it foretells that a lost object will be found; heard between the hours of five and seven, it indicates that some one will fall sick.

3. *When the cry comes from the East.*

If heard in the morning from three to seven, it is ominous of some happy event; heard from seven to eleven, it foretells an increase of fortune; heard between 11 a.m, and 1 p.m, it indicates an impending lawsuit; if heard from one to five in the afternoon, a present will be received; if between the hours of five and seven, a friend will pay a visit.

4. *When the cry comes from the West.*

If heard in the morning from three to seven, a visitor will come for breakfast; heard from seven to eleven, it foreshadows some untoward event; if heard between the hours of 11 a.m, and 1 p.m, a present will be received; heard from one to five in the afternoon, it indicates good luck; if heard from five to seven, a stranger will arrive. There is no need of mentioning the intermediate positions, N.E, N.W., S.E., S.W., each of which is ominous of good or evil, according to the hour of the day at which the cry is heard (1).

The crow being a bird of ill omen, whose cry generally forebodes misfortune, one might be led to believe that villagers are loathe to see a colony of rooks build their nests in the neighbourhood of their homes, quite the contrary feeling is, however, entertained. When a rookery takes up its abode in the village trees, and builds nests

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(1) General Repertory, *Shi-shi t'ung-k'ao* 世事通考. 1 Vol.

thereon, this is considered a happy omen, and indicates that its inhabitants will become wealthy, hence nobody would be easily allowed to disturb or kill the birds.

II. Snuff on a lamp-wick. Teng-hwa 燈 花 (1).

It frequently happens that snuff forms on the summit of a lamp-wick. This is considered as ominous of good or bad luck. It is above all important to avoid cutting the wick, and thereby causing the snuff to fall to the ground, as this would bring misfortune.

When the snuff splits up into two distinct parts, this denotes future honours and riches; should it bend downwards, a long journey will be soon undertaken; if it forms in the middle of the wick, without there being any around it, this portends that a feast will soon take place, and that a child will be born to the family; should it run round the whole wick, a guest may be soon expected. If a lamp goes out of itself, it is an omen of evil, and forebodes that death will soon visit the family.

Should the lamp-light emit little sparks, quarrels and trouble will break out. When a long spell of dry weather has taken place, and sparks burst out with a crackling noise, it is a sign that rain will fall after three days. If during the rainy season, the light of a lamp appears bright and clear, it is a sign that fine weather will soon arrive.

III. Itching of the ears. Eul-jeh 耳 熱.

Good or ill luck is connected with the hour at which a burning or itching sensation is felt in the ears. If felt between the hours of eleven at night and one in the morning, harmony will prevail between husband and wife; if experienced between one and three in the morning, a guest will soon arrive; if from three to five, a great feast will take place; if from five to seven, a stranger may be expected; if from seven to nine, a happy event will befall the family; if from

(1) *Teng* 燈, a lamp, a lantern; *Hwa* 花, a flower, a blossom, here the spores or snuff formed on the wick of a lamp.

nine to eleven, presents will be offered; if felt between 11 a m, and 1 p.m, good news are coming; if from one to three in the afternoon, a stranger will soon arrive; if from three to five, it is a sign of a future journey and a grand feast; if from five to seven, the ladies will visit each other; if from seven to nine, quarrels will break out; if from nine to eleven, it foretells that a lawsuit and trouble will ensue.

IV. Tingling sensation felt in the eyes. Yen-t'iao 眼 跳.

Here, as in the case of the ears, the hour at which the sensation is experienced, and the eye in which it is felt, play an important part, and determine whether good or evil fortune is in store for us. If felt in the left eye between the hours of 11 p.m, and 1 a.m, a distinguished guest will shortly pay us a visit; if in the right eye, there will be a grand feast. If felt from one to three in the morning, and in the right eye, a visitor may be expected, and so forth for all the other hours of the day or night.

V. Itching on the face. Mien-jeh 面 熱.

An itching or irritating sensation felt on the face, forebodes good or evil luck, according to the hour at which it happens. Thus if felt at noon, it is the harbinger of a happy marriage and grand rejoicing.

VI. Sneezing. Ta-p'en-ti 打 噴 嚏 (1).

Sneezing is regarded as a good or evil omen, according to the hour at which it takes place. If it happens between the hours of 11 p.m, and 1 a.m, it portends a grand feast; if from one to three in the morning, it is a sign that a quarrel will soon break out among the women-folk of the house (2).

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(1) In regard to sneezing the Chinese have a general proverb which says: somebody is talking about me, for I have been sneezing many times — 連 打 了 好 幾 個 噴 嚏 必 定 有 人 說 我.

(2) General Repertory, *Shi-shi t'ung-k'ao* 世 事 通 考.

ARTICLE XI.

DIVINING FORTUNE ON THE FINGER JOINTS.

Ta-shi 打 時 (1).

This kind of divination is much in vogue among the common people, because owing to its simplicity, everybody, even the good village dames, can easily use it without there being any need of a third person. It consists in examining the *month, day,* and *hour* in which an event has taken place, and prognosticating therefrom whether it will be attended with success or not. There is no need of a book, and no complicated reckoning is required. The inquirer merely stretches out his left hand, and neglecting the thumb and little finger, reckons on the two upper joints of the three middle fingers of the hand. Six joints are thus used in the order indicated below. Upon each of these joints, or numbers representing them from 1 to 6, it is customary to write one of the following pre-arranged sentences, some of which prognosticate good fortune, and others bad or doubtful luck.

1°	大 安 *Ta-ngan.*	Grand peace and luck.
2°	留 連 *Liu-lien.*	A little patience.
3°	速 喜 *Suh-hsi.*	Prompt joy.
4°	赤 口 *Ch'ih-k'eu* (2).	Red mouth (disappointment and quarrels).
5°	小 吉 *Siao-kih.*	Scanty luck.
6°	空 亡 *K'ung-wang.*	Loss and death.

Explanations and comments on each of the above sentences, are found in books which treat of this common form of divination. The meaning and practical adaptation to the various questions that may be made, will be explained further on; meanwhile it will not be needless to indicate how the method is practically applied.

(1) *Ta-shi* 打 時, inquiring about a lucky or unlucky hour; forecasting fortune. Williams. Dictionary of the Chinese Language.

(2) *Ch'ih-k'eu-jeh* 赤 口 日, "red-mouthed days" are those in which the Cantonese avoid bargaining. Williams. Dictionary of the Chinese Language.

If for instance, an object has been lost, the question is asked whether it can be recovered. To find this out, the inquirer notes down the month, day and hour, when it was lost, and combining these data, draws one of the above six sentences. He then seeks their interpretation, and whether they prognosticate good or evil luck. As an example let us take the following: I have lost my penknife; this happened in the third month of the year, on the fourth day of the month, and at the fifth Chinese hour of the cycle, *Shi-ch'en* 時 辰 (1). The Chinese divide the day, or rather the day and night, into 12 hours, and so one of their hours corresponds to two of ours (2).

The method is now applied. The knife was lost in the third month, so the inquirer reckons on the joints of his fingers 1, 2, 3. It happened on the fourth day of the month, whereupon he adds 4, proceeding on the joints of the fingers and saying 4, 5, 6, 1. At the fifth hour, *Shi-ch'en* 時 辰, of the Chinese day, that is between 7 and 9 a.m. Hereupon, he adds five, and reckoning on his finger's joints, says 2, 3, 4, 5, 6. He now reads the sentence inscribed on this joint, and finds it to be *K'ung-wang* 空 亡, prognosticating total loss. The knife is lost for good; it has fallen into the water.

Another example—A person falls sick during the first month of the year, on the second day of the month, and at the second hour of the day (3). It is required to know whether he will recover or not? The inquirer reckons on the joints of the fingers, saying 1 for the month; then adds 2 for the day, saying 2, 3; furthermore 2 for the hour, saying 4. 5. He thus ends on the fifth joint of the finger, and reading the motto inscribed thereon, finds *Siao-kih* 小 吉, small

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(1) *Ch'en* 辰, a Chinese hour, or one-twelfth of a day, but especially the time from 7 to 9 a.m. Williams. Dictionary of the Chinese Language.

(2) See Vol. IV. p. 324. note 1.—Mayers. Chinese Reader's Manual. p. 351 (horary periods of the day).

(3) That is from 1 to 3 a.m. The Chinese hour corresponds to two hours according to European notation. Mayers. Chinese Reader's Manual. p. 351.

luck. The commentary on this sentence reads: the patient will recover and live to an extreme old age.

The above two examples amply suffice for elucidating the method followed when reckoning fortune on the joints of the fingers. It may be remarked that one always follows the series of the joints till the last one is reached; the series is then recommenced and so forth. Thus if an event happens on the 14th day of the first month, the inquirer reckons 1 for the month; then completes the number 14, saying 2. 3. 4. 5. 6. 1. 2. 3. 4. 5. 6. 1. 2. 3. On the joint on which he ends is found the sentence *Suh-hsi* 速喜, prompt joy, such words auguring the speedy enjoyment of good luck.

Commentary on the six mottoes.

1. *Ta-ngan* 大 安. — A happy lot, good luck. If I want to be rich, I need but look towards the South and West. If I chance to lose an object, I shall find it within a circumference of thirty feet, and in the direction of the South.

2. *Liu-lien* 留 連. — Above all have patience. The matter is not easily settled. If it is a lawsuit, one must proceed carefully, endeavour to compromise, and he will thus finally succeed. An expected guest does not turn up in due time, he has encountered obstacles on the way. A woman is with child for three or five months; she will bring forth a male child. Such a sick person must pray to the gods, and will thus recover.

3. *Suh-hsi* 速 喜. — Joy will soon arrive! Seek towards the South, and you will become rich. Are you looking for some object which has been lost, you will find it in the centre. As soon as you discover that you have lost something, search for it without delay. The traveller will soon reach the end of his journey. Let not such a woman with child repine on hearing that she will bring forth a girl. The sick person will be much exposed during the hours *Yin* 寅, *Wu* 午 and *Hsüh* 戌, that is from 3 to 5 a.m; 11 a.m, to 1 p.m; and 7 to 9 p.m. Such a child is ill, he will recover in three days' time.

4. *Ch'ih-k'eu* 赤 口. — Disappointment and quarrels. Such a person must not go to court; if he does, he will lose his lawsuit. Avoid carefully every lawsuit or quarrel. Such an object, which has been lost, will not be recovered. The traveller will meet with much annoyance on the way. All domestic animals, fowls, pigs, the dog etc., will be carried off. Such a person, suffering from delirium, should call in a competent doctor, and follow his prescriptions. If a male child is born, he should be adopted by another person. If such a one wants to get rich, he must endure many a quarrel, and after all the result will be rather poor.

5. *Siao-kih* 小 吉. — Scanty luck, no great chance. Come

what may, the matter will be easily settled. It is in vain that such a person searches for an object which has been lost. Such a day is a lucky one for celebrating a marriage. The sick person will recover and reach a happy old age. Business will be prosperous. Such a woman with child will bring forth a male child.

6. *K'ung-wang* 空 亡. — Loss and death. Impossible to hold out. This sick woman will hardly escape. The lost object has fallen into the water. The traveller will return in the harvest season. If a woman will lie in on such a day, she will bring forth a girl, and the child will die within eight days. Any kind of lawsuit will end unfavourably. An evil spirit will molest the sick person. The god must be begged to avert such a danger (1).

If a person has well stored in his memory the above commentary, he can answer immediately almost every question proposed.

Besides the general arguments for refuting such a method of divination, suffice it to mention the following:

As set forth in the foregoing system, everything that happens in this world is the necessary outcome of months, days, and hours, or in other words it is pure fatalism (2). Thus for instance: ten thousand persons fall sick at such an hour and day of the month, and so they must all either fatally die or recover, because the illness attacked them at the same identical time.

Who does not see by a moment's reflexion the falsity of such a theory?

Moreover, who is not aware that many events turn out favourably or unfavourably owing to the choice made by man's free-will, or

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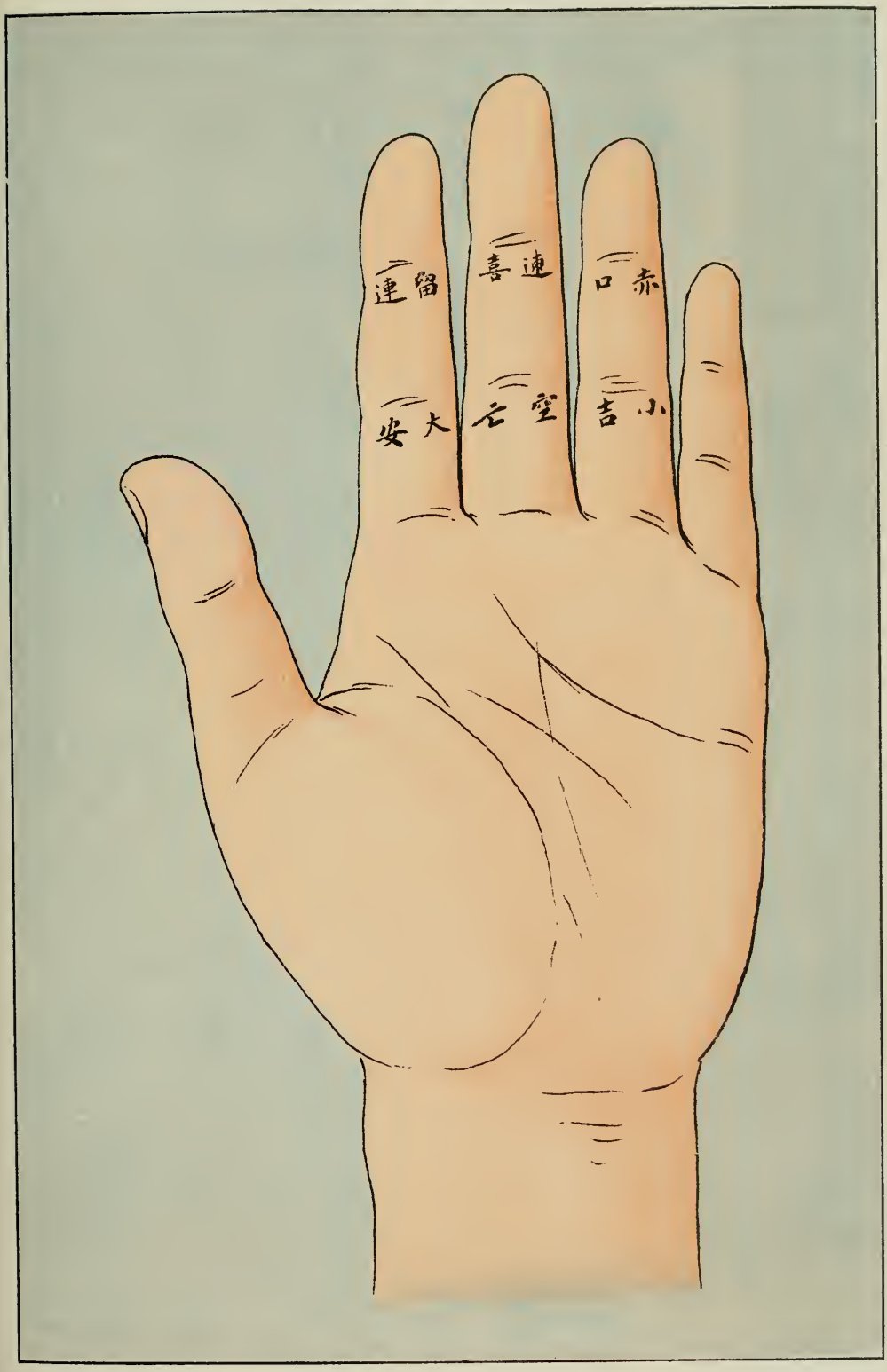
(1) "The Home Magazine", *Wan-pao ts'üen-shu* 萬寶全書 (literally repertory of ten thousand precious things), and "selected excerpts", *T'ung-kao ts'üen-shu* 通考全書.

(2) Fatalism is that theory which holds that all events in man's life happen by unavoidable necessity. It admits a fixed and unalterable course of things, independent of the deity or any controlling cause. It exerted a wide and active influence in pagan countries. Among the Greeks and Romans, the Stoics held this doctrine.

Fig. 163bis



Explication des six clichés.

Explanation of the six sentences written on the finger joints.

through circumstances quite independent of the day or hour? How often do we not see travellers starting at the same hour on a train, and if it runs off the rails, some are killed or injured, while others escape totally unhurt? Where then is the fatal influence of the hour over the events of a man's life?

CHAPTER VIII.

VAIN OBSERVANCES.

ARTICLE I.

THINGS PRESCRIBED AND PROHIBITED BY THE IMPERIAL CALENDAR.

Lih-chung i-ki 歷中宜記 (1).

The Imperial Chinese almanac, *Hwang-lih* 皇歷 (2), indicates which days are lucky and unlucky throughout the year. On such a day, one may start on a journey; on such another, one will meet with misfortune if he does so. Building operations may be com-

(1) *I* 宜, suitable, fitting, lucky. *Ki* 記, notes, records. Hence Guide to lucky days in the Calendar.

(2) *Lih* 歷. This was formerly written 曆, but from the latter being the personal name of *K'ienlung* 乾隆 (A.D. 1736-1796), it was abandoned for 歷, originally the heavenly bodies, chiefly the sun and moon, which divide times and seasons; to-day it means almanac or calendar, as influenced largely by astrology. Williams. Dictionary of the Chinese Language.

menced on such a day, or a visit may be paid. Such a day will be favourable for a marriage festival or a burial ceremony.

The present study of this subject will comprise four parts:

1° Origin and compilation of the Imperial Almanac.

As the prescriptions and prohibitions of the almanac seem to be derived from the three following sources, the other parts will be:

2° Practices founded on cyclic divination.

3° Practices derived from astral divination.

4° Divination by means of the "Five Names".

I. Origin and compilation of prescriptions and prohibitions in the Imperial Almanac.

The history of the origin and compilation of the Imperial almanac is well set forth in the work entitled "Supplement to the Introduction of the Calendar", *Lih-hsioh-i-wen-pu* 歷學疑問補, ascribed to *Mei Wen-ting* 梅文鼎 (1). This Author treats in a special chapter of the prohibitions and prescriptions of the almanac, that is things which should be done or avoided on certain days. Writing on this matter, he says: "do the prescriptions of the almanac date back to a remote antiquity? — They do not, he states, but are of recent origin, and only began under modern dynasties. *Yao* 堯 (2) commanded his two Ministers *Hsi* 羲, and *Hwo* 禾 (3),

(1) A.D. 1632-1721. A native of *Süen-ch'eng* 宣城, in *Nganhwei* 安徽. Celebrated mathematician and author of many astronomical works during the reign of *K'anghsi* 康熙. He discussed and compared Chinese and Western methods of computing time, and corrected the section on astronomy in the History of the *Mings* 明. His "Introduction to Astronomy", *T'ien-hsioh i-wen* 天學疑問, was revised by the Emperor *K'anghsi* himself. Later on, he wrote his "Supplement to the Introduction of the Calendar", *Lih-hsioh i-wen-pu* 歷學疑問補. Giles. Chinese Biographical Dictionary. p. 587.

(2) One of China's ancient emperors. He ascended the throne B.C. 2357, and reigned 70, some say even over 90 years Mayers. Chinese Reader's Manual. p. 272.

(3) Two astronomers, said to have been brothers. *Yao* commanded them to observe the planetary revolutions. Mayers. Chinese Reader's Manual. p. 272.

Fig. 164

Modèle d'almanach.

Imperial calendar for the 33rd year of Kwang-hsü.

to regulate the divisions of the seasons, in order to direct the people, and enable them to sow to the East and gather in at the West. The sun rises in the East, so he ordered the official placed over that quarter to promote husbandry; the sun sets in the West, so he commanded the presiding official to direct the harvesting. He said, therefore, to these two astronomers: "the calendar is of great importance for directing the officials and enabling them to successfully terminate the labours of the harvest".

Since the above purpose was that which gave rise to the calendar, why is a choice made of certain days? This custom originated towards the close of the *Chow* 周 dynasty (1), when the various Feudal States were engaged in mutual warfare, and disorder reigned on all sides. Soothsayers were then in high repute, and acquired much influence.

In the latter days of the *Sui* 隋 rulers (A.D. 620), and especially under the *T'ang* 唐 dynasty (A.D. 620-907), the craze for the selection of lucky days developed exceedingly. Hereupon, *Lü-ts'ai* 呂才 (2) reminded the people of the ancient customs of the country, and set to refute the innovation with powerful arguments (3).

The prescriptions and prohibitions of the present day Imperial almanac, printed by order of the Government, are taken from the work entitled "Calendar of lucky days", *Süen-tseh lih-shu* 選擇歷書 (4), as it existed either in the time of the Mongol rule (A.D. 1280-1368), or under the *Ming* 明 dynasty (A.D. 1368-1644). In ancient

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(1) This famous dynasty ended B.C. 249. Its closing years were a period of great confusion, trouble, intrigues and plots. The *Ts'in* 秦, one of the most powerful of the Feudal States, succeeded it, but was of short duration. Legge. Introduction to the *Shu-king* 書經, or Classic of History. p. 198.

(2) A native of *Ts'ing-p'ing-hsien* 清平縣, in *Shantung* 山東. Under the Emperor *T'ai-tsung* 太宗 (A.D. 627-650), of the *T'ang* 唐 dynasty, he was raised to the dignity of Minister of Rites, *T'ai-ch'ang Poh-shi* 太常博士. He wrote several works for the purpose of refuting the vain practices of divination and geomancy. Wieger. Textes Historiques. Vol. III. p. 1589.

(3) Supplement to the Introduction of the Calendar, *Lih-hsioh i-wen-pu* 歷學疑問補.

(4) *Süen-tseh* 選擇, to pick out, to select. Williams. Dictionary of the Chinese Language.

times, no mention is made of lucky days, nor of the superstition in connection with the four supplementary stars, *Yueh-puh* 月孛, *Lo-heu* 羅睺, *Ki-tu* 計都 (1), and *Tze-k'i* 紫炁. Generally, only seven luminaries were mentioned, namely the sun, moon, and the five principal planets: Venus, Jupiter, Mercury, Mars and Saturn. In Chinese *Jeh* 日, *Yueh* 月, *Kin-sing* 金星, *Muh-sing* 木星, *Shui-sing* 水星, *Hwo-sing* 火星, and *T'u-sing* 土星 (2).

Kwoh Show-king 郭守敬 (3), surnamed *Joh-sze* 若思, a native of *Hsing-t'ai* 邢臺, in *Chihli* 直隸, and who lived in the time of *Shi-tsu* 世祖 (A.D. 1280-1295), first emperor of the *Yuen* 元 or Mongol dynasty, collected all calendars made by private individuals, and published the work entitled "System of divination", *Show-shi-shuh* 授時術 (4). The collection of calendars known by the name of "official almanacs", *Ta-t'ung* 大統 (5), and published under the *Ming* 明 dynasty (A.D. 1368-1644), embodied all that is found in the "System of divination". Such is the origin of the erroneous views and opinions prevailing at the present day, and which are, needless to say, much to be deprecated.

The Author to whom they are ascribed, *Yuen-t'ung* 元統, surnamed *Pao Choh-tze* 抱拙子, a native of *Ch'ang-ngan* 長安, in *Shensi* 陝西, collected into four volumes the work entitled "System of divination", *Show-shi-shuh* 授時術. The compilation was com-

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(1) *Lo-heu* and *Ki-tu* are two monsters called *Rahu* and *Ketu*, who are located at the ascending and descending nodes of the moon's orbit. The Chinese vocabulary is derived from Hindu mythology. Edkins. Chinese Buddhism. p. 212.

(2) See above. Vol. IV. p 332. Physiognomy.

(3) A famous mathematician, who lived in the early part of the *Yuen* 元 dynasty. He wrote the work on chronology entitled *Show-shi lih-ts'ao* 授時歷草. Wylie. Notes on Chinese Literature. p. 124 (Astronomy and mathematics).

(4) *Show-shi-shuh* 授時術, literally the art of giving the times or seasons, in reality a system of chronology and divination.

(5) *Ta-t'ung* 大統, general repertory, magazine, official almanac. Has the same sense as *T'ung-shu* 通書, a calendar, an almanac, current throughout the country.

pleted towards the close of the *Yuen* 元 dynasty, and presented by the Author to *T'ai-tsu* 太 祖 (1), founder of the *Ming* 明 dynasty, in the year 1385, being the 17th of his reign. The new work was entitled "General Calendar", *Ta-t'ung-lih* 大 統 歷. The main purpose of the work was to fix popular notions, but its official indications have not prevented the masses from believing in the silly nonsense contained in such almanacs, *T'ung-shu* 通 書 (2). These publications are numerous in China; countless also are those published by private individuals, and dealing with the same subject. In vain would a writer refute the falsehoods contained in them, that would not put a stop to the errors they disseminate among the people. If it were possible to destroy all such superstitious collections, and replace them by useful and practical notions on husbandry, and the produce of the soil in different countries, this would in all likelihood bring back to the people the prosperous days of *Yao* 堯 (3), *Shun* 舜 and *Yü* 禹 (4), the three primitive rulers of China's Golden age.

Helps for the better understanding of terms employed in the Imperial Almanac "Hwang-lih" 皇 歷.

1. Days. — In the present-day edition of the "Imperial Almanac", prescriptions are laid down as to what should be done or avoided on lucky or unlucky days. There is further a series of

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(1) Better known under his style of reign as *Hung-wu* 洪 武 (A.D. 1368-1399). He established his Capital at *Nanking* 南 京.

(2) *T'ung-shu* 通 書, a calendar, an almanac, issued with the approval of the Government, and hence in current use throughout the country.

(3) One of China's ancient emperors. He ascended the throne B.C. 2357, and reigned 70, some say even over 90 years. He stands at the dawn of Chinese history as a model of all wisdom and sovereign virtue. His government was so beneficent that universal concord reigned on all sides. Mayers Chinese Reader's Manual. p 272.

(4) Two others of the legendary rulers of primitive China. *Yü* 禹 succeeded *Shun* 舜, and completed the work of controlling the water-courses of the country. See Vol. I. p. 123. note 2

twelve terms denoting the lucky or unlucky character of certain days (1). These are arranged in the following table, and their meaning is set forth for the direction of the Reader.

Ch'u	*Man*	*P'ing*	*Ting*	*Chih*	*P'o*	*Wei*	*Ch'eng*	*Show*	*K'ai*	*Pi*	*Kien*
除	滿	平	定	執	破	危	成	收	開	閉	建
1	2	3	4	5	6	7	8	9	10	11	12
Very lucky			Very lucky		Very unlucky	Very unlucky	Very lucky			Unlucky	

The foregoing table shows the practical application of this system. Days are divided into three classes: lucky, unlucky, and neither lucky or unlucky.

We have indicated the lucky and unlucky ones, leaving the others undetermined.

Some Authors hold that such and such a day of the month will be necessarily lucky, thus the 1st, 13th, 25th; 4th, 16th, 28th; 8th and 20th; on the other hand, such and such other days will be invariably unlucky, thus the 6th, 18th, 30th; 7th, 19th; 11th and 23rd.

Not unfrequently, for some reason or other, the above table suffers some exceptions (2).

2. Months. — The almanac divides the months into lucky or unlucky ones, according as they are under the supposed influence of

(1) The 365 days of the year are divided into sets of twelve days, each being under the supposed influence of a certain planet, a certain zodiacal sign, a certain terrestrial element, and one of the twenty-eight "lunar mansions". Dennys. The Folk-lore of China. p. 29 (Days and seasons).

(2) Thus though the 6th, 18th and 30th are unlucky in general respects, they are lucky for hunting, calling in a doctor, or pulling down a house. Likewise the 11th and 23rd, though unlucky for general purposes, are lucky for destroying ants and other vermin. Dennys. The Folk-lore of China. p. 31.

a certain planet good or malignant, and according as they are controlled by the influence of heaven, *T'ien-teh* 天德, and that of the moon, *Yueh-teh* 月德. The stars *Ku* 孤 and *Hsü* 虛 (1) are ever held to be malignant.

Hsü 虛	*Ku* 孤	*T'ien-teh* 天德	*Yueh-teh* 月德
Very unlucky month	Very unlucky month	North-East	South-West

Besides these general indications, special remarks, denoting good or evil luck, are added in red ink above and below each day.

II. Cyclic divination.

1. Concerning birth.—Such a day of the Chinese month, denoted by such a cyclic character, is auspicious; such another is inauspicious. A person, therefore, born on a day denoted by such a cyclic character, should fatally have such a destiny, previously determined; such at least is the theory summed up in a few words. It is interesting to see how *Lü-ts'ai* 呂才, whose name was mentioned above (2), has refuted this fatalism with powerful arguments and rare good sense. The principal passages of his essay have been verbally reproduced in the work entitled "Refutation of false doctrine", *Ch'ow-chen pien-wang* 詶眞辯妄 (3), by the late Father Peter Hwang, *Hwang Peh-to-luh* 黃伯多祿 (4). "Here below", says he, "many persons belonging to the same social class, are born the

(1) *Hsü-sing* 虛星, the star *Hsü* is the eleventh of the twenty-eight "lunar mansions", and answers nearly to Aquarius. Mayers. Chinese Reader's Manual. p. 356.

(2) See Vol. IV. p. 383. note 2.

(3) Literally "Exposition of truth and refutation of error". p. 45-47.

(4) 1830-1909. A native of *Hai-men* 海門, in North *Kiangsu* 江蘇. Author of several "Miscellanies on China" and other works. *T'ung-pao* 通報. 1910. p. 139. (Biographical notice and list of works).

same year, and still have a fate absolutely different; others born on the same day or of the same parents, die earlier or later in life. The following few examples will prove this abundantly".

1°. Chwang, Duke of Lu, *Lu Chwang-kung* 魯莊公, was born in the seventh month of the year denoted by the cyclic characters *Yih-hai* 乙亥. According to the work entitled "General horoscope", *Luh-ming-shu* 祿命書 (1), he was destined to have an ugly face, lead an unknown life, and live in bad health, but to enjoy a good old age. Now, according to the "Book of Odes", *Shi-king* 詩經 (2), Duke Chwang, *Chwang-kung* 莊公, enjoyed graceful features, was of powerful build and high stature, and died at the early age of forty-five. The forecast of the "General horoscope", *Luh-ming-shu* 祿命書, is therefore found to be false.

2°. *Shi Hwang-ti* 始皇帝 (B.C. 246-209), founder of the *Ts'in* 秦 dynasty (3), was born in the first month of the year denoted by the cyclic characters *Jen-yin* 壬寅. According to the "General horoscope", *Luh-ming-shu* 祿命書, he was never to enjoy any dignity, would commence badly and end well, and only have prosperity in advanced years and live to a fine old age. Now, if we consult history, we find therein that this emperor began well and ended badly, that in advanced years he was beset with endless misfortunes, and at last died at the age of fifty. The forecast of the "General horoscope", *Luh-ming-shu* 祿命書, is again found to be thoroughly misleading.

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(1) Literally the "Book of fortunate destiny", a kind of general horoscope, consulted at a person's birth and forecasting one's lot here below as determined by cyclic characters. *Lu Chwang-kung* 魯莊公, was born in the year B.C. 717, in the month denoted by the cyclic characters *Kien-shen* 建申. Under the *Chow* 周 dynasty (B.C. 1122-249), this month was reckoned as the ninth, but in the present-day reformed calendar, it is the seventh.

(2) Praise Odes of Lu (Legge's translation. Part IV. Book 2).

(3) *Shi Hwang-ti* (the First Hwang-ti or divine ruler) ascended the throne at the age of 13. He is famous for having swept away the Feudal system, his completing the Great Wall, and destroying all ancient literature, except books on astrology, divination and husbandry. After his death, the dynasty lived but a few years. Mayers. Chinese Reader's Manual. p. 184.

3°. The Emperor *Wu-ti* 武帝 (B.C. 140-86) of the Former Han dynasty, *Ts'ien Han* 前漢 (1), was born in the morning of the seventh day, and in the seventh month of the year denoted by the cyclic characters *Yih-yiu* 乙酉. If we believe the "General horoscope", *Luh-ming-shu* 祿命書, in the early years of his life he was to enjoy neither dignity nor glory, but should wield great power in his old age. Now, the Historic Annals of the dynasty, *Han-shu* 漢書, state that he ascended the throne at the commencement of his sixth year, and that in his old age he had lost half of his subjects (2). For the third time the "General horoscope", *Luh-ming-shu* 祿命書, is egregiously at fault.

4°. *Wen-ti* 文帝 (A.D. 472-500), of the *Wei* 魏 kingdom, was born in the eighth month of the year denoted by the cyclic characters *Ting-wei* 丁未. According to the forecast drawn from the "General horoscope", *Luh-ming-shu* 祿命書, he was destined to ignore his own father, and would never reign. On the contrary, the Annals of Wei, *Wei-shu* 魏書, state that he succeeded his father *Hsien-tsu* 顯祖, and had him honoured throughout the kingdom. For the fourth time the "General horoscope", *Luh-ming-shu* 祿命書, has been wrong.

5°. *Kao-tsung* 高宗 (A.D. 1127-1163), of the Southern Sung, *Nan-Sung* 南宋 (3), born in the third month of the year denoted

(1) The Western or Former Han dynasty was founded by *Liu-pang* 劉邦 (originally a peasant of the district of *P'ei* 沛, in modern *Kiangsu*). *Prince of Han*, a Feudal State on the Southern border of *Shensi* and Western *Honan*, near the river *Han*, hence the name of the dynasty. The Capital was at *Ch'ang-ngan* 長安, in *Shensi*, but connected by a highroad with *Lohyang* 洛陽, in *Honan*. Wylie. Chinese Reader's Manual. p. 133.

(2) He waged incessant war against the *Huns*, and compelled one of their tribes to retire to the Oxus, whence they subsequently fell upon the Roman Empire. When the Chinese troops returned, among the booty was found a golden statue of Buddha (B.C. 121).

(3) The *Sung* 宋 dynasty, worsted in the North by the *Kins* or "Golden Horde" Tartars, fled to the South of the Yangtze, and established its Capital at *Nanking* 南京, hence the name of Southern Sung. Most of its monarchs were weak and pusillanimous rulers, who finally ceded the throne to the Mongols A.D. 1280.

by the cyclic characters *Kwei-hai* 癸亥, should, according to the "General horoscope", *Luh-ming-shu* 祿命書, never enjoy any power or dignity. His eldest son was to reach the throne, his second one was to die at an early age, and his grandson would become rich and powerful. In the "History of the Sung dynasty", *Sung-shu* 宋書, we find quite the contrary. His eldest son fell a victim to the hands of rebels, the second one ascended the throne and reigned for long years, while his grandson, harassed by rebels, was almost on the point of taking flight and abandoning the throne. This is the fifth time that the "General horoscope", *Luh-ming-shu* 祿命書, is woefully untrue.

2. *Concerning burial.* — *Suitable time for burial* In ancient times it was deemed sufficient to cover over the corpse with brush-wood and dry grass; no mound was raised nor were trees planted over the grave (1). The Sages of subsequent ages employed coffins (2), deposed the corpse therein, and buried it in order to remove it from the eyes of the living. Under the later dynasties, superstitious practices were added to the burial rites, such as the choice of the year and month, and the selection of a certain site for the placing of the coffin. Hundreds of families and more bury their dead; all speak of happiness or misfortune, all seek some means of allaying their apprehensions, and if happiness or misfortune befall any one of them, they all ascribe it to those silly practices.

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(1) "When the Ancients buried their dead, they covered the body thickly with pieces of wood, having laid it in the open country. They raised no mound over it, nor planted trees around; nor had they any fixed period of mourning. In subsequent ages, the Sages substituted for these practices inner and outer coffins". The *Yih-king* 易經 or Book of Changes. Appendix III. p. 385. Legge's translation.

(2) "In the time of *Yüshun* 虞舜 (B.C. 2255-2205), they used earthenware coffins; under the sovereigns of *Hsia* 夏 (B.C. 2205-1766), they surrounded these with an enclosure of bricks. The people of *Yin* 殷 (B.C. 1766-1122) used wooden coffins, the outer and inner. Those of *Chow* 周 (B.C. 1122-249) added the surrounding curtains and the feathery ornaments". *Li-ki* 禮記 or Record of Rites. Book II. *T'an-kung* 檀弓. Legge. Vol. I. p. 125.

1°. According to "Tso's Commentary", *Tso-chwan* 左傳 (1), the ruler was buried on the seventh day of the seventh month. Feudal princes were buried on the fifth day of the fifth month. High officers were buried three months after their demise, and people of the lower class one month after their death. Nobles and commoners were not treated in a like manner; more or less time was to intervene between the time of their demise and the day of their burial. We see then that there being a fixed and legal time for performing the burial rites, there was no need of selecting a special year or month. This is a first argument refuting the choice of months or days, and it is drawn from the Classics.

2°. The "Spring and Autumn Annals", *Ch'un-ts'iu* 春秋 (2), state that the burial of Duke Ting, *Ting-kung* 定公, was to take place on the day denoted by the cyclic characters *Ting-sze* 丁巳, but the day happening to be a rainy one, the ceremony was postponed to the day *Wou-wu* 戊午, and all the Sages approved of the act.

Perusing the work entitled "Thesaurus of Mourning", *Tsang-shu* 葬書 (3), we find therein that if a burial takes place on the day denoted by the cyclic characters *Yih-hai* 乙亥, great misfortune will ensue. Now, we read in the "Spring and Autumn Annals", *Ch'un-ts'iu* 春秋, that some twenty important burials took place on that very day. This is another proof that in those times none selected the day for carrying out a burial. The "Spring and Autumn Annals", *Ch'un-ts'iu* 春秋, are, as everybody knows, written throughout by Confucius himself.

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(1) An amplification of the "Spring and Autumn Annals" by one of Confucius' pupils named *Tso Kiu-ming* 左邱明, his work being named "Tso's Commentary", *Tso-chwan* 左傳. It dilates especially on contemporary events necessary to throw light on the original chronicle. Wylie. Notes on Chinese Literature, p. 6.

2) One of the Five Classics, actually written by Confucius, being a history of his native State of *Lu* 魯, from B.C. 722-484. Wylie. Notes on Chinese Literature. p. 6.

(3) *Tsang* 葬, to lay a body in the tomb, to bury with decorum. *Shu* 書, a book, hence "Directory or Thesaurus of Mourning". Williams. Dictionary of the Chinese Language.

3°. The "Record of Rites", *Li-ki* 禮記 (1), states that in the time of the *Chow* 周 dynasty (B.C. 1122-249), the mourning colour was red, and burials took place in the forenoon. Under the *Yin* 殷 dynasty (B.C. 1766-1122), the mourning colour was white, and burials were performed at noon. The *Hsia* 夏 dynasty (B.C. 2205-1766), on the contrary, adopted black for mourning, and burials were carried out in the evening (2).

The "Commentaries of Cheng", *Cheng-chu* 鄭注 (3), remark in reference to the above, that burial ceremonies and rites connected therewith, depended on the peculiar taste of each dynasty; nobody selected the hour, and people were buried either in the forenoon or the afternoon.

The Work entitled "Amplification of the Spring and Autumn Annals", *Ch'un-ts'iu-chwan* 春秋傳, furnishes us another important document: *Tze-ch'an* 子產 (4), Minister of the Feudal State of *Cheng*

(1) *Record of Rites.* A book of very early origin, and by some attributed to *Chow Kung* 周公, brother of *Wu Wang* 武王, founder of the *Chow* dynasty. The doctrine contained in it has given rise to several schools of exposition and teaching. Wylie. Notes on Chinese Literature. p. 6.

(2) Under the Sovereigns of *Hsia* 夏, they preferred what was black. Under the *Yin* 殷 dynasty, they preferred what was white. Under the *Chow* 周 dynasty, they preferred what was red. On occasions of mourning, they coffined the body at sunrise: for the business of war, they used red horses with black manes and tails, and their victims were red. *Li-ki* 禮記 or Record of Rites. Vol. I. p. 126. Legge's translation.

(3) *Cheng* 鄭, an important Feudal State B.C. 774-500. It occupied the Northern part of *Honan* 河南, and had for its Capital *Cheng-chow* 鄭州. The names of 18 princes are recorded. Williams. Dictionary of the Chinese Language.

(4) Younger son of Duke Ch'eng, *Ch'eng-kung* 成公, of *Cheng* 鄭 (reigned B.C. 584-571), made chief minister of that State at a time when lawlessness and disorder prevailed. His virtues and wisdom were so great that improvement immediately set in. When he had governed the State during three years, so great was the change effected that doors were not locked at night and lost articles were not picked up from the highway. When he died, all the people were bathed in tears and women laid aside their ornaments for a space of three months. Confucius wept on hearing of his death. Mayers. Chinese Reader's Manual. p. 221.

鄭, and *Tze T'ai-shuh* 子太叔 (1), were performing the funeral ceremony of Duke Kien, *Kien-kung* 簡公. The lodge of the guardian of the tomb happened to lie across the way leading direct to the burial ground. By removing the house, the road would be shortened, and the burial could take place in the forenoon; if left standing, it would be necessary to go a long way round, and the burial could not be performed before noon. *Tze-ch'an* 子產 would not have the house of the guardian removed, and preferred waiting till noon to carry out the burial. The uncle of the youthful heir, *Tze T'ai-shuh* 子太叔, made a remark to him, saying: "if we wait till noon, will not all the Feudal Princes, who assist at the ceremony, be obliged to depart later?" *Tze-ch'an* 子產 replied: "since they are willing to assist, even at noon, there is nothing which can inconvenience them, or in anywise offend the people; why then may not the burial take place at that hour?" Thus the lodge of the guardian was not removed, and the burial took place at noon. All the literati hold that *Tze-ch'an* 子產 was thoroughly versed in the knowledge of the rites. Now, there is nothing so important as a burial ceremony, at least in the eyes of the Chinese; if, therefore, happiness or misfortune were attached to such a day and hour, how could these wise people have overlooked it, and considered only external circumstances?

Moreover, in the "Questions of Tseng-tze", *Tseng-tze-wen* 曾子問 (2),

(1) *T'ai-shuh* 太叔, the senior of the younger uncles of the heir apparent. Williams. Dictionary of the Chinese Language.

(2) *Tseng-tze* 曾子, or Tseng the Philosopher, B.C. 506. One of the chief disciples of Confucius, of whose doctrines he became the expositor after his master's death. A portion of the Classic entitled the "Great Learning", *Ta-hsioh* 大學, is attributed to him. He ranks second among the 4 Assessors, *Sze-p'ei* 四配, of Confucius, and enjoys the title of "Honourable Sage", *Tsung-sheng* 宗聖. He is conspicuously noted for his filial piety, and it is related of him that when a boy he was away from home gathering firewood on the hills when his mother suddenly required his presence. Unable to make him hear her call, she bit her finger, whereupon a sympathetic twinge of pain at once announced the fact to the youth, and he bent his steps homeward. After the death of his parents, he wept whenever he heard the rites of mourning. Mayers. Chinese Reader's Manual. p. 223.

we read that if an eclipse of the sun should happen during a funeral, the bier was to be laid down on the left side of the road ; when the eclipse was over, the procession should then re-start and advance to the burial ground (1).

If we adopt the view put forward in the "Thesaurus of Mourning", *Tsang-shu* 葬書, a burial, in order to be auspicious, should generally take place at the hours denoted by the mystic characters *K'ien* 乾, *Ken* 艮, the first and third of the "eight diagrams", *Pah-kwa* 八掛 (2), invented by *Fuhsi* 伏羲, that is about the hour of midnight, a custom quite contrary to the rites. In fine, according to the Classics, the burial day should not be selected. This is the third argument whereby this superstition is thoroughly refuted.

The site of a grave. — 1° That the honour and fortune of a family depend on the site of a grave ; that a long or short life here below, numerous descendants or the extinction of the family, are vitally connected with the choice of the day for a burial and the site of an ancestral grave, such is the general belief entertained by the Chinese people. Confucius refuted long ago this superstitious view by the following words, found in the "Classic of Filial Piety", *Hsiao-king* 孝經 (3). "It is by leading a virtuous life, says he, that your name will go down to posterity, and that you will reflect honour on your ancestors". We read also in the "Classic of Changes", *Yih-king* 易經: "honours are the great reward of virtuous men.

(1) This was the opinion of *Lao-tze* 老子, as we find in the "Record of Rites", *Li-ki* 禮記: "Confucius said, formerly along with *Lao-tan*, I was assisting at a burial in the village of *Hsiang*, and when we had got to the highway, the sun was eclipsed. *Lao-tan* said to me : *K'iu* 丘 (the book-name of Confucius, given to him in consequence of a prominent protuberance on the forehead), let the bier be stopped on the left of the road (i.e. the East), and then let us wail and wait till the eclipse pass away. When it is light again we will proceed. He said that this was the rule. Record of Rites, *Li-ki* 禮記. Questions of Tseng-tze. Vol. I. p. 339. Legge's translation.

(2) See Vol. II. p. 223. note 1. Their origin and use in divination and geomancy. — Vol. III. p. 273, 276, 284, 320.

(3) Said to be a conversation between Confucius and his disciple *Tseng-tze* 曾子, recorded by another disciple whose name is not preserved. It contains 18 chapters. Wylie. Notes on Chinese Literature. p. 8.

But how can one enjoy such honours permanently? By making daily progress in benevolence, and bestowing favours on others, so that all may be, as it were, deluged therewith. When real virtue is lacking, happiness is of short duration". These words amply show that a brief or long span of prosperity and happiness depends in nowise on the lucky or unlucky site of a grave.

If *Tsang Sun-tah* 臧孫達 (1) had a long line of descendants in the Feudal State of *Lu* 魯, it is not because his ancestors were buried on a lucky day. On the other hand, *Joh-ngao* 若敖 (2), Prince of *King* 荊, had no descendants; however, nobody deemed it advisable to change the site of his ancestral tombs. We have thus additional arguments which compel us to infer how vain is the belief in the lucky or unlucky influence ascribed to the site of a grave, or other superstitions connected with burials. This is a first refutation of the aforesaid error.

2°. People have frequently seen persons of low extraction attain to the highest honours; others on the contrary have fallen into a state of poverty.

Thus, *Tze-wen* 子文, a follower of Confucius, lost three times one after the other his official position.

Chan-k'in 展禽 (3), another disciple of the Sage, was also

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(1) Minister to Duke Hwan, *Hwan-kung* 桓公, of the Principality of *Lu* 魯. One day, he reproached the ruler with having received pecuniary presents from rebels, which he subsequently deposited in the temple of his Ancestors.

(2) A native of the Feudal State of *Ch'u* 楚 (B.C. 740-330. It occupied *Hupeh*, parts of *Honan* and *Kiangsu*. Capital *King-chow-fu* 荊州府). He reckoned among his kinsfolk a person named *Yueh-tsiao* 越椒. This man had the ferocity of a tiger or a bear, and his harsh voice resembled the howling of a wolf. *Tze-wen* 子文 said: *Yueh-tsiao* will bring ruin on the family of *Joh-ngao*. A short time afterwards, *Yueh-tsiao* started a revolt, and *Chwang* 莊, ruler of *Ch'u* 楚 (B.C. 613-590), fought against him and exterminated all the members of his family, *Jeh-ngao* 若敖 being included in the massacre.

(3) Governor of the district of *Lŭ-hsia* 柳下, in the State of *Lu* 魯, and a man of eminent merit When he died, his wife pronounced a funeral oration over his body, urging that none knew his great merits as well as she. He was canonised as "gracious", *Hwei* 惠, and is now commonly known as *Lu-hsia-hwei* 柳下惠, the "Gracious Governor of Lŭ-hsia". Giles. Chinese Biographical Dictionary. p. 8.

deprived three times of his office of magistrate. The site of their ancestral tombs was still never changed; why then had their fortune undergone such ups and downs?

Whence it is evident that honour or misfortune, promotion or loss of official position depend on persons themselves and are in nowise influenced by the site of their ancestors' graves. This is another refutation of the above absurd belief, and it is furnished us by history itself.

The Reader may see on the next page the principal extracts from the work of *Lü-ts'ai* 呂才 (1), "Supplement to the Introduction of the Calendar", *Lih-hsioh-i-wen-pu* 歷學疑問補, edited by *Mei Wen-ting* 梅文鼎. These extracts are extensively quoted in Father Hwang's "Refutation of false doctrine", *Ch'ow-chen pien-wang* 詶眞辯妄 (2).

Appendix. — We must still note two other errors as to lucky and unlucky days for performing burial ceremonies.

The first holds that one must not weep for a deceased person on the day of the month denoted by the cyclic character *Ch'en* 辰 (3); when paying a visit of condolence, one should put on a smiling countenance.

The second consists in believing that everybody born on the same cyclic day as the deceased, should carefully abstain from approaching the coffin. In these circumstances, one should dress up in festal attire and avoid following the funeral procession even of one's own parents; by acting otherwise, a person risks seriously being carried off by death.

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(1) See on *Lü-ts'ai*. Vol. IV. p. 383. note 2. Biographical sketch of his life and principal works, for the purpose of refuting the vain practices of divination and geomancy.—Page 387. note 2.

(2) See Vol. IV. p. 387. note. 3.

(3) *Ch'en* 辰. The fifth of the 12 stems, over which the dragon rules. A Chinese hour, or one twelfth of a day, but especially the time from 7 to 9 a.m. Williams. Dictionary of the Chinese Language.

Cyclic divination concerning birth.

世有同年同祿,而貴賤懸殊,共命共胎,而夭壽更異,昔魯莊公,乙亥歲七月生,據祿命書,命應貧賤,爲人瘦弱短陋,惟年壽當長,今案詩言莊公,猗嗟昌兮,頎而長兮,美目揚兮,巧趨蹌兮,而莊公薨年,止四十五歲,祿命不驗一也.又秦始皇,壬寅歲正月生,據祿命書,命無官爵,爲人無始有終,至老乃吉,幷得壽考,今檢史記,始皇乃是有始無終,老而彌凶,崩時年不過五十,祿命不驗二也…

For selecting a burial day.

王者七日而殯,七月而葬,諸侯五日而殯,五月而葬,大夫三月,士庶逾月而已,貴賤不同,禮亦異數,是爲赴吊遠近之期,量事制宜,遂爲常式,此則葬有定期,不擇年月一也.又春秋丁巳葬定公,雨不克葬,至於戊午襄事,君子善之,今檢葬書,以己亥之日,用葬最凶,而案春秋之際,是日葬者,凡二十有餘件,此則葬不擇日…

For determining the site of a grave.

年壽長短,子孫蕃衍,葬可招也,今案孝經云,立身行道,則揚名於後世以顯父母,易云,聖人之大寶曰位,何以守位,曰仁,是以日愼一日,則澤及於無疆,苟德不建,而祚乃無永,此則非由安葬吉凶,而論祚之延促,臧孫有後於魯,不關葬得吉日,若敖絕嗣於荊,不由遷厝失所,此則葬有吉凶不可信,子文三令尹,展禽三黜士師,營葬已定,未嘗更改,而位名不常,何也,故知榮辱升降,事關諸人,不由安葬.

See "Refutation of false doctrine", *Ch'ow-chen pien-wang* 誅眞辯妄.

III. Astral divination.

The second source, whence the prescriptions of the Imperial almanac are derived, is the influence of malignant stars acting in such or such a direction. These fiery orbs dart forth their fatal rays, and penetrate every corner of the horizon, like the powerful beams of an electric search-light when flashed over the landscape.

1°. The stars Ku 孤 and Hsü 虛. — The stars, against whose fatal influence one must be ever on the watch, are those known as *Ku* 孤, the "Orphan", and *Hsü* 虛, "Emptiness, Void". Astrologers state that the "Orphan", *Ku* 孤, is found in the zodiacal sign opposed to the star *Hsü* 虛 (1). It rises in the heavens four hours after Jupiter, *T'ai-sui* 太歲 (2), has commenced its annual revolution, and the star *Hsü* 虛 precedes it by eight hours.

In the almanac, months are denoted as influenced by the star *Ku* 孤, or the star *Hsü* 虛. The first month, for instance, is influenced by the star *Ku* 孤, if it falls within the cycle *Tze-ch'eu* 子丑; on the contrary, it is influenced by the star *Hsü* 虛 (3), if it falls within the cycle *Wu-wei* 午未. There are also periods of five years influenced both by *Ku* 孤 and *Hsü* 虛, thus the period of five years denoted by the cyclic characters *Kiah-tze* 甲子. Other years are merely influenced by one or other of these malignant stars. The period of five years denoted by the cyclic characters *Hsüh-hai* 戌亥, is influenced only by the "Orphan", *Ku* 孤; likewise, the period of

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(1) *Hsü* 虛. The star *Hsü* is the eleventh of the twenty-eight "lunar mansions", and answers nearly to Aquarius. Mayers. Chinese Reader's Manual. p. 356.—See above. Vol. IV. p. 387. note 1.

(2) The planet Jupiter, which completes its revolution on its orbit in about 12 of our years (exactly speaking in 11.86 of them), hence making the "Great year" *T'ai-sui* 太歲. The ancient Chinese observed very early this period of Jupiter's revolution, as well as its retrograde movement among the signs, and based their cyclic computation thereon. Jupiter's cycle began at the head of Sagittarius. *T'ung-pao* 通報. Vol. XV. 1914 (Le Cycle de Jupiter).

(3) See Vol. IV. p. 387. Very unlucky months, when influenced by the stars *Ku* and *Hsü*.

five years denoted by the cyclic characters *Ch'en-sze* 辰 巳, is influenced only by *Hsü* 虛.

2°. *Influence of heaven, T'ien-teh* 天 德 (1), *and that of the moon, Yueh-teh* 月 德. — The almanac indicates for each month, towards what direction one must turn, in order to enjoy the genial influence of heaven or that of the moon. It is thus that we see pagans, attaching the greatest importance as to which direction the sedan-chair should be turned, when they start on the way to fetch a bride home. Previously, it has been mathematically calculated in which direction the "Genius of Joy", *Hsi-shen* 喜 神 (2), was located on that day. If it be to the South-East or North-West, then the front of the sedan-chair is turned exactly in that direction, in order that when the bride enters therein, she may be as it were, inundated with the genial influence of the god.

"I, your humble Minister, said *Lü-ts'ai* 呂 才 (3), am of opinion, that in the days of *Yao* 堯 and *Shun* 舜 (4), the calendar never mentioned all these absurdities; its purpose was merely to record the movements of the sun and moon, the revolutions of the stars and planets, and furnish useful hints for the advancement of husbandry and the works of agriculture; also to indicate exactly the course of the seasons, and instruct the people whether the elements would be favourable or unfavourable for the tilling of the land; if it did this, it would have fulfilled a useful purpose. Nowadays, it has overstepped its original character, and none of our Sages can trust its silly prescriptions" (5).

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(1) *T'ien* 天 heaven: *Teh* 德 virtue, power; hence the energy of heaven manifesting itself as a god. Williams. Dictionary of the Chinese Language.

(2) *Hsi* 喜 joy, delight, gladness. This character is frequently doubled, thus 囍, and placed on walls, cups etc. as a wish that all joys may be doubled. Doolittle. Social Life of the Chinese. Vol. II. p. 326.

(3) See above. Vol. IV. p. 383. note 2.

(4) See Vol. IV. p. 385. note 3 Yao); note 4 (Shun), legendary rulers of primitive China.

(5) "Supplement to the Introduction of the Calendar", *Lih-hsioh i-wen-pu* 歷 學 疑 問 補. See above. Vol. IV. p. 382 note 1.

IV. Divination by means of the "Five Names".

Drawers of horoscopes in modern times invented the combination entitled the "**Five Names**", *Wu-sing* 五姓. These five family names are the following: *Kung* 宮, *Shang* 商, *Kioh* 角, *Chi* 徵, *Yü* 羽, to which are referred all others, in order to draw therefrom prognostics of good or evil omen. Their explanations are self-contradictory. Thus for instance, they refer the names: *Chang* 張 and *Wang* 王, to the parent-word ***Shang*** 商, on the ground that these names are similarly accented; likewise, they refer the names *Wu* 武 and *Yü* 庾, to the prototype ***Yü*** 羽. These names being accented in a like manner, should, according to them, mutually help each other. But then they should not refer such names as *Liu* 柳, to the parent-word ***Kung*** 宮, nor *Chao* 趙 to that of ***Kioh*** 角, as these are utterly dissimilar.

In the whole range of Classical Literature, none can find a single trace of the so-called influence of these "Five Names" over the destiny of mortals, be this felicitous or not. Formerly, family graves were located to the North of the Capital, in a specially selected and fixed spot; therefore, there was never any question of consulting the "Five Names", in order to select the site of Imperial tombs.

The tombs of the Feudal House of *Chao* 趙 (1) were situated at *Kiu-yuen* 九原 (2). The rulers of the *Han* 漢 dynasty (3), were

(1) *Chao* 趙. An ancient Feudal State in the South of *Chihli* 直隸 and *Shansi* 山西. Its Capital was the present *Chaoch'eng-hsien* 趙城縣, in *Shansi*. Williams. Dictionary of the Chinese Language.

(2) At the present day *Hsin Chow* 忻州, a department in the North of *Shansi* 山西.

(3) The mausolea of the first four Sovereigns of the House of *Han* 漢 were situated to the North-East, North, and North-West of *Ch'ang-ngan* 長安, at distances of about 12 to 25 miles. Only one was to the South, and another to the South-East. This latter has the corpse of *Wen-ti* 帝文, who died B.C. 157. The *Han* dynasty wasted the wealth of the nation in equipping the Imperial mausolea and other abodes of the dead. One-third of the revenue was employed for this purpose, and vast treasures were buried with the dead. In the year 24 A.D. the rebel *Fan-chung* pillaged the greater part of these Imperial tombs. De Groot. The Religious System of China. Vol. II. p. 413, and 423.

buried at different places throughout the empire. However, the descendants of *Liu-pang* 劉邦 (1), founder of the Former or Western Han dynasty, *Si-Han* 西漢 (B.C. 206—A.D. 25), were very numerous, and may be compared to those of the three ancient dynasties *Hsia* 夏 (B.C. 2205-1766), *Shang* 商 (B.C. 1766-1122) and *Chow* 周 (B.C. 1122-249).

The *Chao* 趙 family reckoned also among its descendants princes of the six petty Feudal States: *Wei* 魏, *Han* 韓, *Chao* 趙, *Ch'u* 楚, *Yen* 燕 and *Ts'i* 齊 (2). This amply shows that it is not necessary to have recourse to the "Five Names" in order to assure a felicitous site for a grave, and if persons bearing the same family name are buried in the same tomb, that is in nowise a warrant of prosperity for their descendants.

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(1) See above. Vol. IV. p. 389. note 1.

(2) The most of these Petty States have been mentioned above. Vol. IV. See on *Wei*. p. 365; *Ch'u*. p. 322; *Yen*. p. 328; *Ts'i*. p. 327.

ARTICLE II.

GEOMANCY.

Fung-shui 風 水 (1).

According to the "Records of the Sayings of Chu-tze", *Chu-tze yü-luh* 朱 子 語 錄 (2), water can control climatic influences, and the absence of wind can dispel them.

This system of geomancy, *Fung-shui* 風 水, receives various names: "Inspecting of the ground, examining the laws of heaven and earth" (3). Others say that the "Genius of the Land" has drawn up the plan of all places and buildings on the surface of the earth. The Ancients always selected favourable sites for building the Capital and other cities of the empire, and also for constructing their private dwellings, but history makes no mention of their selecting special spots for the burial of the dead in those remote ages.

Wang-ch'ung 王 充 (4), a scholar who lived in the time of the

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(1) Literally "wind and water", climatic and atmospherical influences. In reality, a quasi-scientific system, supposed to teach men where and how to build graves, temples and dwellings, in order that the dead, the gods and the living may be located therein exclusively, or as far as possible, under the auspicious influences of Nature. De Groot. The Religious System of China. Vol. III. p. 935 (Fung-shui).

(2) It comprises one hundred and forty books. See Vol. I. p. 102.

(3) The geomantic art is intimately connected with the movements and the influence of the celestial sphere, and the harmony of the ground with the "four quadrants" of the heavens. The earth is the depository of the influences continuously poured upon it by heaven. De Groot. The Religious System of China. Vol. III. p. 940.

(4) A.D. 19-90. A philosopher, perhaps the most original and judicious among all the metaphysicians China has produced. In his "Critical Disquisitions", *Lun-heng* 論 衡, in 30 books, he exposes the exaggerations and inventions of Confucianists and Taoists with equal freedom, and evinces a strange superiority to the fantastic beliefs of his countrymen. The Emperor *K'ienlung* 乾 隆 admits the truth of his attacks upon superstitious notions. His work is extensively quoted in cyclopædias and compilations. Mayers. Chinese Reader's Manual. p. 239.

Han 漢 dynasty, states that previous to the period chronicled by the "Spring and Autumn Annals", *Ch'un-ts'iu* 春秋 (B.C. 722-484), of Confucius, there was never any question about these prescriptions, and no apprehension was entertained about the site of a grave.

The "Record of Rites", *Li-ki* 禮記, Book XVIII, commencing with the words *Tsah-ki* 雜記 (Miscellaneous Records, principally on Mourning Rites), seems to be of a different opinion, for enumerating ancient customs concerning burials, it mentions the selecting of a site for a grave, which was then wont to be determined by consulting the tortoise-shell (1); and the costume which the diviner wore on that occasion is minutely described. "When they were divining by the tortoise-shell about the grave and the burial-day of a High Officer, the official superintending the operation wore an outer robe of sackcloth (2), with a strip of coarser cloth across the chest, and a girdle of the same, and the usual mourning shoes. His cap was of black material, without any fringe. He who interpreted the prognostics, wore a skin cap" (3).

About the year 615 B.C., under the reign of *K'ing-wang* 頃王 (4), the Duke of Chu, *Chu-kung* 邾公, named *Wen* 文, consulted the tortoise-shell, inquiring whether the transfer of his residence to *Yih* 繹, would be felicitous or not. It is thus historically proved that at this remote period, divination was resorted to in order to determine a suitable site for a building.

During the *Han* 漢 dynasty (B.C. 206—A.D. 221), people began

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(1) Divination by the use of the "eight diagrams", or the tortoise-shell, is regarded generally by the Chinese as the most correct of all the ways in use of prognosticating the condition of things in the future. The literary class profess to believe—at least very many of them—that when properly done, this method of divination is orthodox and infallible. Doolittle. Social Life of the Chinese. Vol. II. p. 337.

(2) *Ma-i* 麻衣, literally hempen cloth. Williams. Dictionary of the Chinese Language.

(3) *Li-ki* 禮記, or Record of Rites. Vol. II. p. 135. Legge's translation.

(4) *K'ing-Wang* 頃王, of the *Chow* 周 dynasty, reigned from B.C. 618-612.

to choose a site for a grave, but it was especially during the lifetime of *Kwoh-p'oh* 郭璞 (1), under the *Tsin* 晉 dynasty (A.D. 265-420), that this superstition was spread throughout the country.

Kwoh-p'oh 郭璞 wrote a book in twenty chapters, wherein he set forth the rules to be observed in choosing a site for a grave. In the time of the Southern Sung dynasty, *Nan-Sung* 南宋 (A.D. 1127-1280), *Ts'ai Yuen-ting* 蔡元定 (2), a native of *Kienyang-hsien* 建陽縣, in *Fokien* 福建, and disciple of *Chu-hsi* 朱熹, discarding some twelve chapters, made a special selection of eight others from the above work.

All subsequent votaries of the geomantic art followed the rules laid down by *Kwoh-p'oh* 郭璞, who may be quoted as the patriarch of this fanciful art.

Kwoh-p'oh was a native of the district city of *Wen-hsi* 聞喜, in *Shansi* 山西. He was taught magic by the famous *Kwoh-kung* 郭公, who made him a present of nine volumes of a work, which he carried about with him enclosed in a "green satchel".

It was in this work that he learnt the art of divination, and the method for choosing the site of a grave, changing the abode of the dead from a lucky to an unlucky one. His disciple *Chao-tsai* 趙

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(1) A.D. 276-324. A native of *Wen-hsi* 聞喜, in *Shansi* 山西. Famous scholar and commentator, and expositor of the doctrines of Taoist transcendentalism. It is narrated of him that when a youth, he had received from *Kwoh-kung* 郭公, a "green satchel", containing a treatise in 9 books, which indoctrinated him in the secret mysteries of alchemy and divination. He is the reputed founder of the art of geomancy, as applied to graves. He edited the dictionary of ancient terms, known as *Eul-ya* 爾雅, the Classic of Hills and Waters, *Shan-hai-king* 山海經, and the Elegies of Ch'u, *Ch'u-tz'e* 楚詞. He ranks amongst the highest authorities on antiquarian as well as mystical subjects. Giles. Chinese Biographical Dictionary. p. 408.

(2) A.D. 1135-1198. Celebrated among the schoolmen of the *Sung* 宋 dynasty by his erudition in general, and notably for his labours in elucidating the text of the *Yih-king* 易經, or Book of Changes. Highly revered by *Chu-hsi* 朱熹, whose friend and correspondent he became, and who in turn bestowed instruction on his son *Ts'ai-ch'en* 蔡沉. Mayers. Chinese Reader's Manual. p. 227.

載 deprived him of this mystic treasure, but all the volumes were consumed by fire before he could peruse their contents.

Kwoh-p'oh 郭璞 led a life of dissipation, and indulged in copious libations and sexual excesses. His passions were quite unrestrained. In vain did his friends remonstrate with him and give him good advice, he ever found a thousand excuses for his irregular life, and all leading officials of the day despised him because of his misconduct.

At last, involved in an intrigue with a maid-servant of one of his friends, and failing to obtain her in lawful wedlock, he employed his magic art to get her into his power, and having oppressed her, was sentenced to death, being then in the forty-ninth year of his age (1).

The followers of *Kwoh-p'oh* 郭璞 and his geomantic art were divided into two schools, that of *Fokien* 福建, and that of *Kiangsi* 江西. The first school is frequently styled the "House and Mansion Method", *Wuh-tseh-chi-fah* 屋宅之法, and arose in the province of *Fokien* 福建. It based its theory on the influence of the "Five Planets", and the "Eight Diagrams" *Pah-kwa* 八掛, attributed to *Fuhsi* 伏羲, and deduced therefrom its laws of harmony or opposition (2). This school flourished much in *Chekiang* 浙江, but has nowadays fallen into utter disrepute.

The second system, known as that of *Kiangsi* 江西, arose at *Kanchow-fu* 贛州府, in the province of *Kiangsi* 江西. It is based on the direction of surrounding objects and the physical configuration of the landscape. The Dragon and his den, alluvial formations and

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(1) Historical Annals of the Tsin dynasty, *Tsin-shu* 晉書.—Abridgment of General History, *Kang-kien* 綱鑑.

(2) The School of Fokien lays stress on the constellations, the "eight diagrams", the twelve branches, and assigns a place of minor importance to the configurations of the earth. It is more attached to the use of the compass than the Kiangsi School, this latter using that instrument only as a secondary aid, viz. to sound the influences of the country around, after its forms and contours have been pronounced to be favourable. De Groot. The Religious System of China. Vol. III. p. 1008.

water-courses, are considered as the essential groundwork of the system by the votaries of this school (1).

In their peculiar phraseology, the brink of a stream flowing round the grave, the configuration and outlines of hills that surround the burial-ground, are called the Dragon (2). The grave-pit into which the coffin is lowered is called the Dragon's den ; brooks or springs near the grave are called water-courses, and lands bordering on these waters are called alluvial formations. This method is especially prevalent in the two provinces of *Kiangsu* 江蘇 and *Nganhwei* 安徽.

When it is required to carry out a burial or build a house, a professor of geomancy is immediately summoned (3). After examining the site, he determines whether it is favourable or unfavourable for the purpose. His words, listened to as if they were oracles, are admitted without the least discussion, and subsequently his directions are punctually carried out (4).

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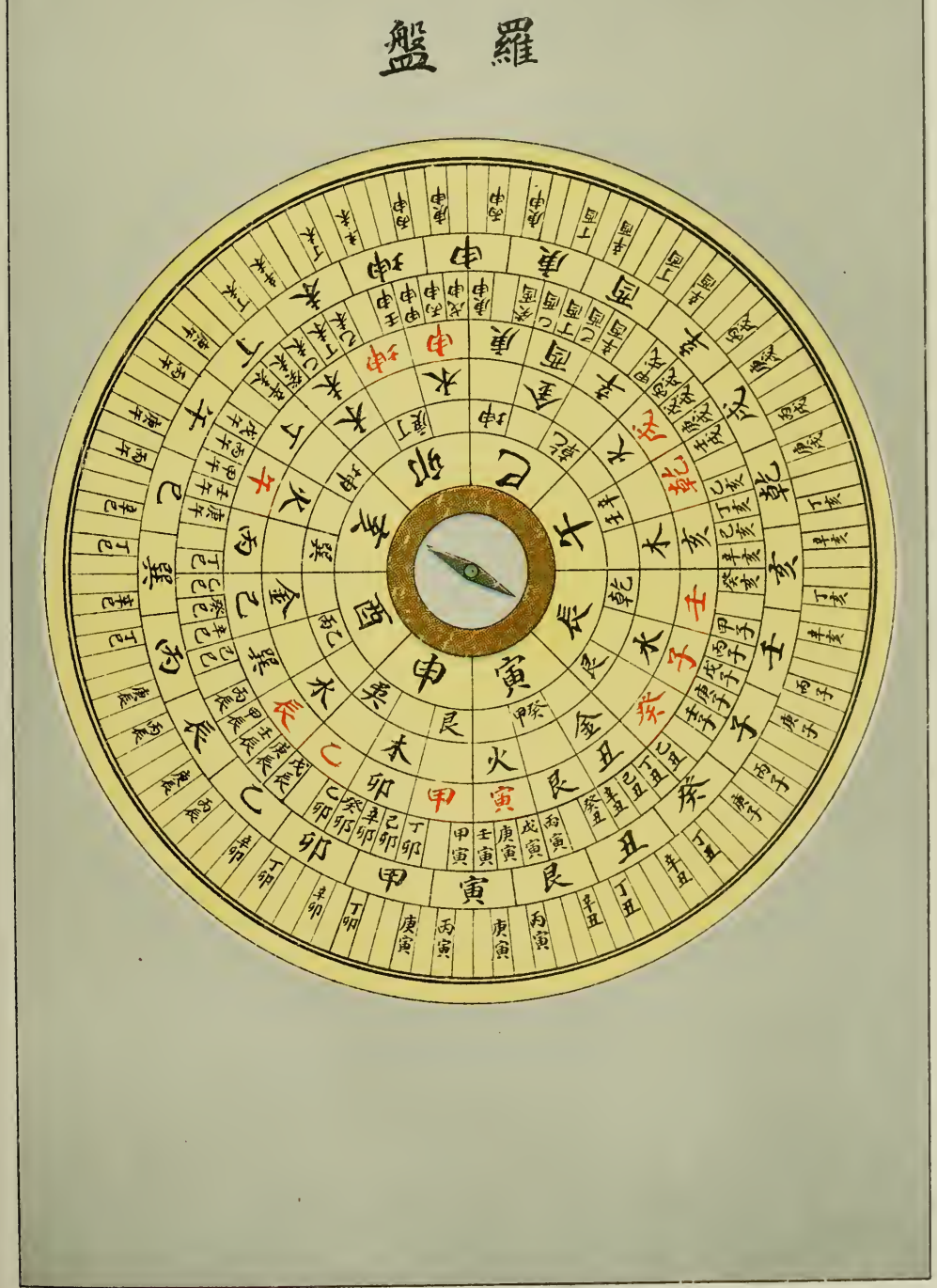
1 This school sounds the influences of the country around after its forms and contours have been pronounced to be favourable. The two schools are to-day so fused together that no good expert in either neglects to practise the methods of the other school as well as his own. Even in *Fokien* 福建, geomancers pretend to exercise their art in strict accord with the *Kiangsi* 江西 methods. De Groot. The Religious System of China. Vol. III. p. 1008 (The grave).

(2) The geomantic art in China is intimately connected with the celestial sphere. The four quadrants influence corresponding parts of the earth, and the spiritual energy of the four symbolical animals, representing these quadrants, settles in mountains and hills, and the streams that issue from them. Hence the configuration and situation of any mountain or hill, and the direction of water-courses, are called the Dragon. De Groot. ibid. p. 1009.

(3) Before building a house, it is customary in China to invite a geomancer, in order to ascertain whether the site will be favourable or not. Building charms are an integral part of the *Fung-shui* 風水 system. They are employed at the erection and repair of houses, to counteract the influence of murderous ghosts, prevent spectres from coming near, and sowing diseases or evil, and especially to pacify the spirits of the soil. De Groot. The Religious System of China. Vol. IV. p. 1058.

(4) The masses regard geomancers as fountains of wisdom and marvels of learning, capable of fathoming all the mysteries of heaven and earth. De Groot. The Religious System of China. Vol. III. p. 1010.

Fig. 165



Boussole des géomanciens chinois.

Chinese Geomancer's compass.

The experts, who follow the principles of forms and configurations of the ground, pretend that when the burial place is surrounded by water-courses and hills wherein the Dragon lurks, then all ancestors buried in such a spot will draw from the bowels of the earth a mysterious fecundity which will be transmitted to their descendants. These people believe that the place where their ancestors are buried exerts a real influence upon the future prosperity or misfortune of their children and grandchildren (1).

Several Chinese writers of talent and sound common sense have found powerful arguments for refuting the absurd claims of the geomantic art. We shall quote here a few of them.

"When our parents were living, they walked about, rested, rose up or sat down as they pleased, and wherever it suited them, without ever being able to extract from the bowels of the earth that vital energy, which after their death, they are said to transmit to their descendants. How then can their dry bones draw from the grave wherein they lie happiness and blessings for their offspring?"

"Whether the burial-ground be surrounded or not by hills and water-courses, it is after all but mere earth. Now, a poor or abundant harvest is due entirely to the good or bad quality of the land, without reference to its external configuration. How then can the outward forms of a spot selected for a burial-ground impart to the dry bones deposited therein this so-called vital energy? How also can the contours and shape of hills, all purely external things, influence the happiness or misfortune of subsequent generations?"

"Where are the fathers and mothers who do not love their

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(1) The Chinese believe that if the good influences of Nature are concentrated on a grave, it will bring the occupants happiness and comfort, and at the same time secure the prosperity of the living in this world and the world to come. They believe that by showing filial piety towards the dead, this will render them well disposed towards their descendants, make them work vigorously as protectors of their offspring, and give sons, that most coveted of all blessings in China. These sons will assure to the dead sacrifices and worship for many generations to come. De Groot. The Religious System of China. Vol. III. p. 937.

offspring? If, therefore, after their death, they could still bestow favours on them, even were they buried in caves or hill-sides, as in ancient times, they would certainly not fail to do so; if they are unable to confer such blessings, it is in vain that their corpses are buried in the Dragon's den, that will not enable them to influence in the least the future happiness of their posterity".

"History tells us that "Shun of the Fabulous Beast", *Yü-shun* 虞舜 (1), was a wise ruler, while his brother *Siang* 象 (2) was an arrogant and ill-conducted man. The "Gracious Governor of Lü-hsia", *Lü-hsia-hwei* 柳下惠 (3), was held to be a model of virtue and benevolence, while his brother *Chih* 蹠 (4) was a leader of robbers. *Sze-ma Niu* 司馬牛 was one of the followers of Confucius, his brother, on the contrary, *Hsiang-t'ui* 向魋, was the head of a gang of outlaws, and resolved to put Confucius to death. If the wisdom or ill-conduct of descendants depends on the site of a burial-place for parents, how then does it happen that brothers, born of the same father and mother, are the ones good, and the others thorough rascals?"

The Emperor *Wen-ti* 文帝 (A.D. 590-605), of the *Sui* 隋

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(1) *Yü* 虞, a fabulous beast of a mild disposition, which is said to have appeared in the days of *Wu-wang* 武王. Williams. Dictionary of the Chinese Language. — Others hold it is a place in *Honan* 河南, or in *Chekiang* 浙江, according as they endeavour to connect *Shun* 舜 with these provinces. Tradition is extremely discordant with reference to his origin and descent. Mayers. Chinese Reader's Manual. p 189.—See Vol. I. p. 123. note 1. Vol. IV. p. 385. note 4.

(2) On the death of Shun's mother, his father (the blind old man) took a second wife, by whom he had a son named *Siang* 象. He preferred the offspring of this second union to his eldest son, and repeatedly sought to put the latter to death. *Shun,* however, escaped and in nowise lessened his dutiful conduct towards his father and step-mother, or his fraternal regard for *Siang,* who despite such virtuous conduct, was ever arrogant and revengeful. Mayers. Chinese Reader's Manual. p. 189.

(3) See above. Vol. IV. p. 395. note 3. Biographical sketch.

(4) A sort of Robin Hood in early Chinese history, hence the phrase: *Shun-chih-chi-fen* 舜蹠之分, as unlike as Shun and Chih.

dynasty, made a shrewd remark on this subject, saying: "I cannot think that the site chosen for my father's grave was unfavourable, otherwise I would not have ascended the throne; on the other hand, I cannot say that it was entirely favourable, for my brother has been killed in the war" (1).

Everybody repeats constantly that *Hwang-ch'ao* 黃巢 (2), a noted insurgent leader in the time of *Hsi-tsung* 僖宗 (A.D. 874-889), of the *T'ang* 唐 dynasty, and *Li Tze-ch'eng* 李自成 (3), the rebel chief, who rose against *Ch'ung-cheng* 崇禎 (A.D. 1628-1644), at the close of the *Ming* 明 dynasty, were both defeated because the ashes of their ancestors were scattered to the four winds of heaven. This argument is worthless, for the Generalissimo of *Ch'ang-ngan* 長安, in *Shensi* 陝西, had the bones of the ancestors of *Kao-tsu* 高祖 (A.D. 620-627), founder of the *T'ang* 唐 dynasty, dug up, when *Li-yuen* 李淵 (4) led the insurrectionary troops against the *Sui* 隋 dynasty. The desecration of the ancestral tombs did not, however, check in the least his victorious advance.

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(1) Historical Annals of the Sui dynasty, *Sui-shu* 隋書 (A.D. 590-620).

(2) A discontented candidate at the literary examinations, he gathered together a band of rebels, ravaged the empire, captured the Imperial residence at *Ch'ang-ngan* 長安, A.D. 880, and proclaimed himself ruler of China. Four years afterwards, he was defeated by the aid of the Tartar nations adjoining the Chinese frontier, and slain by his own adherents. Mayers. Chinese Reader's Manual. p. 69.

(3) A.D. 1606-1645. A native of *Michi-hsien* 米脂縣, in *Shensi*. A prophecy announced that he was to get the throne In early age, famine and excessive taxation drove him into rebellion. In 1640, he overran *Hupeh* and *Honan*, and in 1642, he subjugated *Shensi*. In 1644, he advanced against *Peking*, took the city, and compelled the last emperor of the *Mings* 明 to hang himself on the *Wan-sui* 萬歲 hill. Pursued by *Wu San-kwei* 吳三桂, he fled South, and was slain by local militia in *Hupeh*. Giles. Chinese Biographical Dictionary. p. 472.

(4) One of the generals of the *Sui* 隋 dynasty, who rose in rebellion against *Yang-ti* 煬帝 (A.D. 605-620), and subsequently became the founder of the *T'ang* 唐 dynasty, under the style of *Kao-tsu* 高祖 (A.D. 620-627).

Ts'ai-king 蔡京 (1), High Minister to *Hwei-tsung* 徽宗 (A.D. 1101-1126), last emperor of the Northern Sung dynasty, *Peh-Sung* 北宋, was a fervent votary of the geomantic art, *Fung-shui* 風水, and had his father buried in *Chekiang* 浙江, twenty miles North-East of *Hangchow* 杭州. The *Ts'ien-t'ang* 錢塘 river served as a watercourse, and the *Ts'in-wang* 秦王 hill, about three miles South of *Hangchow* 杭州, bounded the horizon. Everything forecasted perpetual happiness, and notwithstanding, the whole family was exterminated.

Who has not seen the imposing prospect of the *Ming* 明 tombs, North-East of *Nanking* 南京 (2), and still what a tragic end has befallen the last ruler of this now extinct dynasty! (3). Pursued like wild beasts, seeking refuge in one place after the other, all finally perished by violent death.

Yuen Kien-chai 袁簡齋 (4), a native of *Ts'ien-t'ang* 錢塘, in

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(1) A.D. 1046-1126. A native of *Sien-yiu* 仙游, in *Fokien*. He rose to power under the Emperor *Hwei-tsung* 徽宗, and was appointed Lord Chief Chamberlain. He ruled harshly, advised aggressive frontier wars, and encouraged the vagaries in which the Emperor took delight. The appearance of a comet in 1106 led to his degradation, but he returned soon again to power. The disasters of Hwei-tsung's reign are principally attributed to him. He left behind him a name execrated in history as "chief of the six traitors", *Luh-tseh-chi-show* 六賊之首. Giles. Chinese Biographical Dictionary. p. 748.

(2) *Hung-wu* 洪武, founder of the *Ming* 明 dynasty, was buried A.D. 1399, to the North-East of *Nanking*, at the foot of "Purple Mountain", *"Tze-kin-shan"* 紫金山. From the terrace of the Soul-Tower the view extends over the walled city, formerly the metropolis of the Empire, and the vast plain beyond, now treeless, but once planted with countless sepulchral trees. De Groot. The Religious System of China. Vol. III. p. 1265 (The Nanking Mausoleum).

(3) *Ch'ung-cheng* 崇禎, the last Emperor of the *Ming* 明 dynasty, seeing *Peking* invaded by the rebel *Li Tze-ch'eng* 李自成, hanged himself on the *Wan-sui* 萬歲 hill. Giles. Chinese Biographical Dictionary. p. 472. — See above. Vol. IV. p. 409. note 3.

(4) A.D. 1716-1797. At the age of nine, he evinced a keen love of poetry, and soon became an adept at the art. Graduating as a Hanlin in 1739, he held office at *Nanking*, where he distinguished himself by the vigour and justice of his administration. At the age of 40, he retired from the official arena, and led a life of lettered ease in his beautiful garden at *Nanking*, whence he obtained the nickname of the "gentleman of the leisurely kingdom", *Sui-kwoh Sien-sheng* 隨國先生. Giles. Chinese Biographical Dictionary. p. 970.

Chekiang 浙 江, highly esteemed under the reign of *K'ien-lung* 乾 隆 (A.D. 1736-1796), and that of *Kia-k'ing* 嘉 慶 (A.D. 1796-1821), and who held office at *Nanking* 南 京, said in reference to geomancy: "the geomantic art, *Fung-shui* 風 水, exerts no influence whatsoever, everybody chatters about it as he pleases; whosoever still believes it is utterly insensate".

Several eminent schoolmen, who lived in the time of the *Sung* 宋 dynasty (A.D. 960-1280), placed implicit trust in the system. *Chu-hsi* 朱 熹 (1) wrote as follows: "geomancy can direct the influence of the gods, *Shen* 神, and modify the laws of heaven; it can supplement the insufficiency of human energy; there is nothing so efficacious". — The scholar *Ch'eng I-chw'an* 程 伊 川 (2), expressed himself thus: "geomancy, *Fung-shui* 風 水, nourishes the fundamental roots of man, and thus the leaves and branches, that is the descendants, sprout out abundantly".

Many scholars, who flourished during the period of the *Sung* 宋 dynasty (A.D. 960-1280), were imbued with these absurd notions about geomancy, *Fung-shui* 風 水, and extolled the system beyond all rational bounds and the experimental teachings of daily life. How in fact can they ignore that a large number of poverty-stricken people are born of well-to-do parents; and that parents, all of whom lived to a fine old age, have given birth to children who died very early. Since these remote ancestors have been unable during their lifetime to instil more vital energy into the leaves and branches of their descendants, how can they accomplish any such effect after their death?" (3).

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(1) Within the last one hundred and fifty years, critics have vigorously impugned the doctrines of his school. See Vol. I. p. 101. note. 2.

(2) A.D. 1033-1107. His criticisms on the classics opened a new era in Chinese philosophy and were adopted by *Chu-hsi* 朱 熹. Wholly absorbed in philosophic researches he acceded only late in life to an official post. Mayers. Chinese Reader's Manual. p. 34.—Vol. I. p. 101. note 1.

(3) "Leisurely Essays of the Leisurely Garden", *Sui-yuen sui-pih* 隨 園 隨 筆, probably attributed to *Yuen Kien-chai* 袁 簡 齋. — Also "Bibliographic and Collateral Records", *Tsing-yen ts'ung-luh* 青 巖 叢 錄, by *Wang-wei* 王 禕, who lived at the commencement of the *Ming* 明 dynasty. Wylie. Notes on Chinese Literature. p. 168.

In his grandiloquent effusions, *Chu-hsi* 朱熹 maintains notwithstanding that geomancy "can direct the influence of the gods and supplement the insufficiency of human energy", while *Ch'eng I-chw'an* 程伊川 attributes to it "the power of nourishing the vital roots of man".

The greater part of modern Chinese scholars believe in geomancy. They are led thereto by the authority of the two famous philosophers quoted above. This does not, however, hinder them from laughing occasionally at professors of geomancy and the geomantic art in general.

If *Kwoh-p'oh* 郭璞 (1), the patriarch of the system, according to them, had the power of securing happiness by the lucky selection of a burial place for parents, would he not have done so for his own father, thus shielding him from the executioner's axe, which finally ended his days.

These wise adepts of the geomantic art, *Fung-shui* 風水, are almost all a set of quacks, who, if they had been able to discover the thrice blessed den of the Dragon, would doubtless have buried their own elders in such a happy spot, in order to become rich themselves; for, as the proverb says: "well ordered charity begins at home".

In a popular quatrain (2), experts in *Fung-shui* 風水 are thus described: "professors of geomancy are wont to tell nonsense; they point to the South, North, West and East, but if they can really find places in the mountains which produce princely dignities, why then do not they immediately bury their own elders there?"

Despite that the above is a commonplace argument through its being constantly repeated, still it does not lose a jot of its powerful logical force, and would ever suffice to silence these quacks.

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(1) See above. Vol. IV. p. 404. note 1.

(2) Herewith this interesting text, current also in other parts of China:

Ti-li Sien-sheng, kwan shwoh hwang,	地理先生慣說謊.
Chi-nan, chi-peh; chi-si-tung,	指南指北指西東.
Shan-chung, je-yiu-wang-heu-ti,	山中若有王侯地.
Ho-puh-sun, lai tsang nai weng?	何不尋來葬乃翁.

What would a man of common sense do when he contemplates building a house? He would select a piece of high ground, facing the South, sufficiently protected from the wintery blasts and well exposed for the season of the summer heat; a place where neither floods nor excessive moisture would injure his family.

It is thus, say our modern scholars, that our forefathers examined the advantages and the favourable configuration of places, when they intended to erect a city or build a dwelling house.

When, however, they come and tell us that with regard to the direction of a house, one must carefully avoid offending the "god of noxious influences", *Hsiung-shah* 凶煞 (1), and that the happiness or misfortune of the inhabitants depends on this, they really outstep the bounds of reason and common sense. Such dwellings, whatever be the direction in which they are built, are purely inanimate things, utterly devoid of any personal activity; they cannot, therefore, injure in anywise the inhabitants, no more than the inhabitants can injure them. What then is the value of all the nonsense attributed to noxious influences? In an essay written by *Ki-k'ang* 稽康, a native of the Feudal State of *Wei* 魏, we read the following remarkable words: "build a palace for a prince, and make a peasant dwell therein, that will not make a prince of him".

The scholar *Wang-fu* 王符 (2), who lived in the time of the *Han* 漢 dynasty, wrote in a similar strain: "How often", says he, "have we not seen members of the same family living together without enjoying for all that the same happy lot".

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(1) *Hsiung* 凶, misfortune, calamity, bad luck, the opposite of *Kih* 吉, good fortune, prosperity — *Shah* 煞, baleful, malignant, hence the "god of noxious influences". See Vol. III. p. 275. note 4; p. 277. note 4.

(2) Second century A.D. A native of *Lin-king* 臨涇, in *Kansu*, who distinguished himself in youth by his great learning. Too honest and straightforward to take office under the existing government, he spent his life in seclusion. He wrote a book on the vices of the age, which he published anonymously as "Essays of a Hermit", *Ts'ien-fu-lun* 潛夫論, hence he is generally known as the "Hermit Scholar". Giles. Chinese Biographical Dictionary. p. 819.

The same Imperial palace was occupied by the two illustrious emperors *Ch'eng-wang* 成王 (B.C. 1115-1078), and *K'ang-wang* 康王 (B.C. 1078-1052), both of the *Chow* 周 dynasty; and inhabited later on by the two unprincipled and depraved rulers *Li-wang* 厲王 (B.C. 878-827), and *Yu-wang* 幽王 (B.C. 781-770), who led the dynasty to its ruin. Is not that a proof that a dwelling-place confers neither happiness nor misfortune?

All these arguments advanced by the most renowned scholars are most cogent, and prove beyond cavil that neither good fortune nor adversity are in anywise connected with the site of a dwelling-place.

The long experience of the Author himself among the Chinese people, has furnished him an opportunity of witnessing with his own eyes so many cases of injustice and glaring abuses, committed in the name of and beneath the cloak of geomancy, *Fung-shui* 風水, that he here begs to add a personal remark as a sequel to what Chinese scholars have already set forth on the matter.

The system of geomancy, *Fung-shui* 風水, is not only false, but also causes much disorder among the people and leads to endless litigation (1); in a word, it is a pernicious system.

Whenever a neighbour has buried a deceased member of the family or erected a new house, a professor of geomancy is consulted, and should he find that the new grave or dwelling-place disturbs the favourable influence hitherto enjoyed by other graves or

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(1) Quarrels and litigation arising from geomantic changes are of daily occurrence in Chinese towns. The repairing of a house, the building of a wall or dwelling, especially if it overtops its surroundings, the planting of a pole or cutting down of a tree, in short any change in the ordinary position of objects, may disturb the good luck of the houses and temples in the vicinity, and of the whole quarter, and cause the people to be visited by disasters, misery and death. No wonder Chinamen do not repair their houses until they are ready to fall and become uninhabitable. De Groot. The Religious System of China. Vol. III. p. 1041.

dwellings (1), his words are eagerly listened to, and forthwith, trouble. contestations and lawsuits ensue, and endless hatred is sown between families, clans and villages. In order to vent their personal spite or extort money from people, others maintain that their good geomantic site has been unduly interfered with. "Such and such a one", are they wont to say, "by building his house in such a direction, has destroyed the lucky influence we so far enjoyed, and ruined the general prosperity of the country; henceforth only bad luck will befall us". The feelings of simple-minded folks are thus excited, a general accusation is drawn up and signed, and the unfortunate occupant of a new house is thus ruined by a lawsuit. Such are some of the many disorders caused by this absurd practice of geomancy, *Fung-shui* 風水 (2).

Chinese scholars, as stated above, have written various works for the purpose of refuting geomancy, and their arguments cannot be gainsayed. Readers, who have not lived in China, may be thus led to think that such men do not believe in geomancy, nor practise in anywise the art. Things are, however, quite otherwise. The Chinaman is illogical, and two propositions of absolute certainty do not necessarily lead him to adopt an obvious conclusion. The following historical fact will show how cautious one ought to be when inferring the conduct of men from their spoken words.

The Emperor *Teh-tsung* 德宗 (A.D. 780-805), of the *T'ang* 唐 dynasty, is on the eve of ascending the throne. The young ruler

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(1) A grave in an adjacent spot may injure a previous one by cutting off the influence of the Dragon. The new occupants hold to their right of retaining a place secured at the cost of much science and money. A complaint is made to the magistrate, and finally the party that pays best is found to be in the right. De Groot. The Religious System of China. Vol. III. p. 1036.

(2) It is this pseudo-science which has so strenuously opposed the introduction of railways, telegraph lines, and other Western appliances in the past, or was made to do duty as an objection to them. It has not, however, proved an insuperable obstruction, for whenever the Government made up its mind to introduce a necessary invention, the silly people were made to feel that the will of the rulers had to be obeyed. Ball. Things Chinese. p. 314 (Geomancy).

and his military adviser, the famous *Kwoh Tze-i* 郭子儀 (1), believed neither in omens nor in geomancy. Geomancers, however, declared that if the coffin, bearing the remains of his late father, *Tai-tsung* 代宗, were borne to the South, where the grave was situated, this would run counter to the fortunes of the new Emperor, whose destiny lay in the same region; it would be, therefore, necessary to turn aside and proceed in a circuitous way. "Never mind", replied the youthful *Teh-tsung* 德宗, "go straight South, why make my father take a roundabout way on account of me?"

Happily at least the Emperor *Teh-tsung* 德宗 did not believe such nonsensical ideas!

The following extract deserves attention, and is worth its weight in gold. "He buried his father in the seventh month, and acted in an orthodox way, for such was the rule. He did it when everything was ready, and moreover did not call in the geomancers; neither did he consult the tortoise-shell in order to determine the day of the burial, but in that he was wrong, for such was the immemorial custom" (2).

He did well in not believing in superstitions, but he acted wrongly in not following the custom. Such is the idiosyncrasy of the Chinese mind in this and similar cases!

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(1) A.D. 697-781. A native of *Hwa chow* 華州, in *Shensi* 陝西, and one of the most renowned of Chinese Generals under four successive emperors of the *T'ang* 唐 dynasty. In early life, returning from a campaign on the borders of the Gobi desert, the goddess called the "Spinning Damsel", *Chih-nü* 織女 (Alpha Lyrae), appeared to him, and promised him great prosperity and a long life. His long career was spent in warfare, and he was almost uniformly successful. He was ennobled as "Prince of Fen-yang", *Fen-yang wang* 汾陽王, and canonized after his death with the title of "Faithful warrior", *Chung-wu* 忠武. He had eight sons and seven sons-in-law, all of whom occupied high posts. Giles. Chinese Biographical Dictionary. p. 411.

(2) "Elucidation of Historic Annals", *Tze-chi t'ung-kien-kang-muh* 資治通鑑綱目, published at the close of the *Ming* 明 dynasty by the national historiographer *Ch'en Jen-sih* 陳仁錫. Wylie. Notes on Chinese Literature.

ARTICLE III.

THE HOUSEHOLD ALTAR.

Kia-t'ang 家堂 (1).

Each family in China has its domestic shrine. Such is the custom handed down from antiquity; the idea pervades all classes of society almost in the same manner.

This family shrine sometimes assumes the form of a miniature house, and is suspended from the cross-beam of the roof; more generally, however, it is assigned the principal apartment of the house, and occupies the place of honour upon the long table or stand, *Kung-choh* 供桌 (2), found in every Chinese home.

Various divinities, changing with the locality, are placed in this shrine. Inscriptions in red paper, and suitable sentences in accord with the taste of the family, are set up at the two sides. Thus we find the following: "family shrine for offering incense to all the gods"; also, "shrine of all the gods worshipped at the household altar" (3). Others erect a tablet made of varnished wood, and bearing the following inscription: "gods honoured in the family shrine" (4), also, "heaven, earth, the emperor, parents and teachers". *T'ien-ti-kiün-ts'in-shi* 天地君親師; or briefly "household gods",

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(1) *Kia* 家, a family, a household, domestic—*T'ang* 堂, the principal room in a house, a hall, a temple: hence the household altar or domestic shrine. Williams. Dictionary of the Chinese Language.

(2) *Kung* 供, to lay out, to give—*Choh* 桌, a table, stand; hence a long table on which are placed flowers or images. Williams. Dictionary of the Chinese Language.

(3) *Kia-t'ang hsiang-hwo peh-ling-sheng-chung* 家堂香火百靈聖衆, literally to the hundred divine Sages, i.e., deified men—*Kia-t'ang chung-sheng-chi-shen-wei* 家堂衆聖之神位, "spiritual seat of all the Sages worshipped in the family shrine".

(4) *Kia-t'ang hsiang-hwo-chi-shen* 家堂香火之神, "gods to whom incense is offered in the family shrine".

Chung-liu-shen 中霤神 (1). In some cases, we find the title "tutelary gods of the house", *Kin-ki-shen* 禁忌神. These tutelary gods of the house comprise the ancestral tablets, *Muh-chu* 木主; the god of the hearth, *Tsao-kiün* 灶君; the guardian god of the door, *Men-shen* 門神; and some famous exorcists, especially *Kiang Tze-ya* 姜子牙, also called *Kiang T'ai-kung* 姜太公 (2).

Several give the chief place therein to the Goddess of Mercy, *Kwan-yin* 觀音 (3), Generalissimo Mung, *Mung Tsiang-kiün* 猛將軍 (4), the Five Sages, *Wu-sheng* 五聖 (5), or other divinities.

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(1) *Liu* 霤, the eaves of a house. *Chung-liu-shen* 中霤神, an ancient god of the earth; his shrine was placed in the inner court, but as often in a skylight in the hall. He answers nearly to the Penates of the Romans. Williams. Dictionary of the Chinese Language.

(2) See on these household or tutelary gods. Vol. III. p. 261 and 288, where their names are found and their functions described.

(3) A Buddhist deity, symbolising "mercifulness and compassion". At first a Chinese native god, upon which an Indo-Tibetan divinity (Avalokita) was afterwards grafted. In course of time, under what influence it is not known, the sex even changed. She is principally worshipped by Northern Buddhists, but is unknown in Siam, Burmah and Ceylon. In some pictures representing her, she presents a child to mothers praying for posterity. She is in general the patroness of women and those engaged in perilous callings. Edkins. Chinese Buddhism. p. 171. — Hackmann. Buddhism as a Religion. p. 210.— Vol. I. p. I. Illustrations 1 and 2.

(4) A native of the Feudal State of *Chao* 趙, where he became an official. During his tenure of office, he liberated all the prisoners in order to allow them to visit their mothers, and was hence called the "Merciful". To-day he is considered as one of the 26 "Commanders of the heavenly army", a fanciful invention of Taoism. See Part II. The Chinese Pantheon. Ch. IV. Article 41.

(5) The origin of these gods is most obscure. They were worshipped in their later phase under *Hung-wu* 洪武, founder of the *Ming* 明 dynasty, when shrines a foot and a half high were erected in their honour. Under *K'ang-hsi* 康熙 (A.D. 1699), their worship was forbidden, as they were said to visit families with divers diseases and seduce women. "Refutation of false doctrine", *Ch'ow-chen pien-wang* 謏眞辯妄 — Also "Truth established from various texts". *Tsih-shwoh ts'üen-chen* 集說詮眞, by the late Father Peter Hwang. p. 235.

Fig. 166

堂家設

Le Sanctuaire familial, *Kia-t'ang*.

Household shrine — Kia-t'ang.

Indigent families, who have no ancestral temple, *Tz'e-t'ang* 祠堂, place in the household shrine the tablets of their ancestors. On the first and fifteenth of the month, candles are lighted and incense is burnt before them; nobody would dispense with this customary duty.

In fine, this domestic altar is but a miniature pagoda, wherein the gods of the family are honoured. For convenience sake, it is generally made in the shape of a portable shrine, which may be placed in any part of the house. Thereon are exposed the favourite gods of the family: the Goddess of Mercy, *Kwan-yin* 觀音, Generalissimo Mung, *Mung Tsiang-kiün* 猛將軍 etc...

ARTICLE IV.

WORSHIPPING THE FIVE CHARACTERS.

Heaven 天, *Earth* 地, *the Emperor* 君, *Parents* 親, *Teachers* 師.

This superstition consists in writing upon a strip of paper, or carving on a wooden tablet, inserted in a socket, the five characters: "heaven, earth (1), the emperor, parents and teachers". The inscription is then set up in a prominent and honourable place, candles and incense are burned and prostrations made before it, as it embodies, so to say, the duties which man owes to heaven and earth, the emperor, parents and teachers. The Reader should understand that the pagan masses in China do not entertain the same notion of heaven as Christians do.

In the eyes of the christian, heaven represents the living, personal God, the Supreme Being; to the Chinaman, heaven is but the ethereal vault, the material firmament, and not the Sovereign Lord who resides therein. Practically, therefore, the true god is not the object of the worship offered to this inscription, which is generally called the "tablet of the five characters", *Wu-tze-p'ai* 五字牌 (2).

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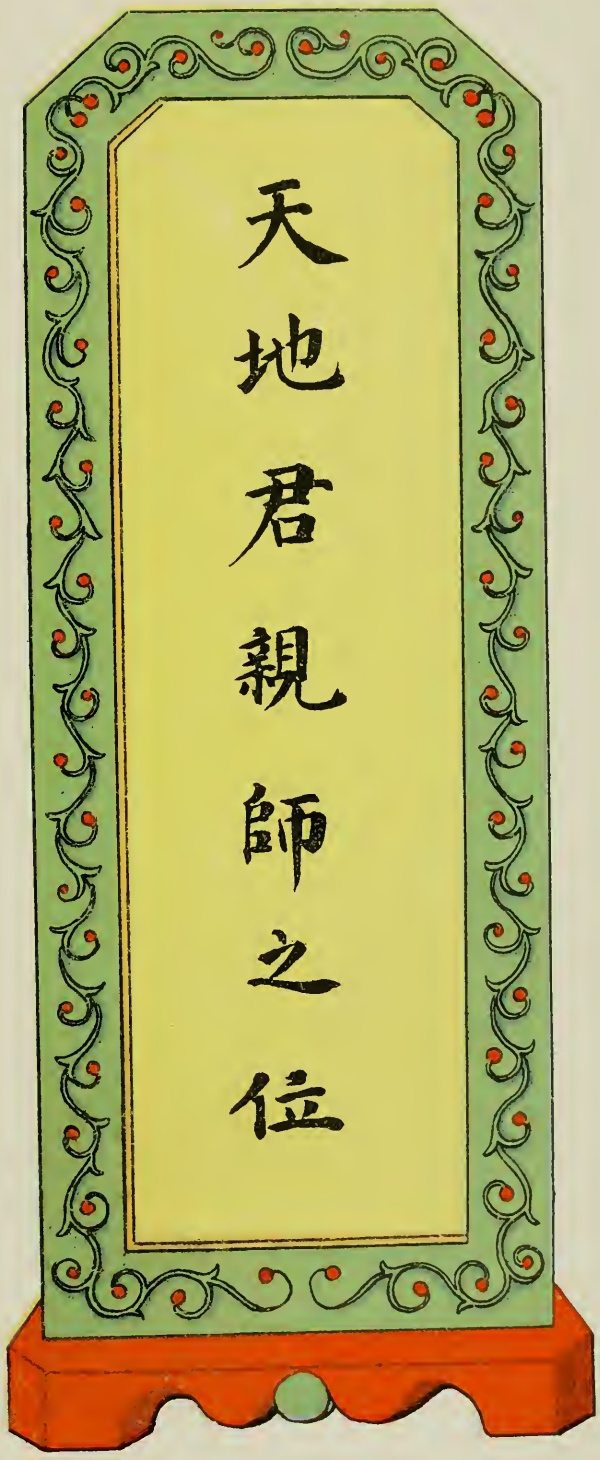
(1) In Chinese philosophy, "heaven and earth", *T'ien-ti* 天地, represent the transforming powers of Nature. Thus we find in the *Yih-king* 易經, or "Book of Changes": "when heaven and earth exert their influences, all things are transformed and vivified". The same idea is explicitly expressed in the *Li-ki* 禮記, or "Record of Rites": "everything which exists is engendered after heaven and earth have joined together"; and again "when in the first month of the vernal season, the celestial breath descends and the terrestrial breath ascends, heaven and earth unite harmoniously, and the vegetable kingdom is revived and set in motion". *Chu-hsi* 朱熹, the authoritative philosopher, who lived in the 12th century, formally subscribed to these ancient doctrines, declaring that "the two breaths by uniting and exciting each other produce and reproduce each other". See the character 氣, in K'ang-hsi's Dictionary.

(2) *P'ai* 牌, a sign-board, a tablet, a flat piece of wood or stone, with an inscription or names of gods on it. Williams. Dictionary of the Chinese Language.

Fig. 167



Inscription des 5 caractères, *Ou tse pai.*

Tablet bearing the "Five characters": Heaven, earth, rulers, parents and teachers.

The generality of pagan Chinese go even much further. Not only do they offer worship to the material heaven and earth, *King-t'ien-ti* 天地敬, as they say, but they also pay reverential homage to the characters themselves. Each of these characters is endowed with spiritual energy and superhuman power to which they render religious honour. Before these large characters carved on the tablet, they accomplish ritual ceremonies, as in presence of "five spiritual beings, five gods", whom they deem capable of protecting or injuring them in their daily life (1).

The Author has met with some families, who had no other religious symbols in their homes. Before this inscription, incense and candles were burned, and at all prescribed times when religious ceremonies were to be performed, as on the first and fifteenth of each month, worship was offered collectively by the family in honour of these superstitious characters, which all believe to harbour superhuman power.

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(1) The inscription on the annexed illustration reads as follows: "(spiritual) seat of heaven, earth, rulers, parents and teachers", i.e., they are considered as spiritually present and abiding therein. See tablet of "heaven and earth", before which the bride and bridegroom in China pledge their troth. Vol. I. p. 37.—Also the "ancestral tablet", and the teaching of the Confucianist school, that the disembodied soul really abides in the tablet. Vol. I. p. 106 and 107.

ARTICLE V.

FORWARDING DUES TO HEAVEN.

Kiai-t'ien-hsiang 解天餉 (1).

It is the keeper of the temple who takes charge of forwarding these so-called dues for heaven. He places in boxes strings of cash and mock-money commonly called "dues for heaven".

When the crowd of worshippers offer one, ten or fifteen strings of mock-money, they must always add a few copper coins in order to defray, so to say, the cost of forwarding. Should any one be too remiss in paying these tolls, collectors are sent to his house, and there beat the tamtam in order to urge payment of the duty, which is divided into a first, second, and third instalment.

When all dues have been received, the mock-money (2) collected is piled up in a heap and burned near the door of the temple, for the purpose of begging happiness on the people. This ceremony is called "forwarding dues to heaven" (3).

Pay is given for providing soldiers with rations. Heaven has no soldiers in its service; to whom then will the pay be distributed? — Buddhist priests maintain that these rations are forwarded to the army of demons who inhabit Hades. They should not, therefore, be called "dues for heaven". Moreover, of what use would paper ashes

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(1) *Kiai* 解, to transmit, to forward, to hand over or up to.—*Hsiang* 餉, taxes paid to government in kind, duties, revenue. *Kiai-hsiang* 解餉 means generally in China to send on the duties to Peking. Williams. Dictionary of the Chinese Language.

(2) Sheets of paper of various size, having tinfoil pasted upon them. If the tinfoil is coloured yellow, it represents gold; if uncoloured, silver. Coarse paper, having holes in it, represents cash. These are believed to become when burned in idolatrous worship, gold, silver, copper or dollars, according to colour and shape, which may be used by the divinity or the deceased person, for whom they are destined in the nether world. Doolittle. Social Life of the Chinese. Vol. I. p. 16.

(3) *Ts'ing-kia-luh* 清嘉錄, or "Records of Memorable Deeds".

Fig. 168

Bonzes brûlant le papier-monnaie (ou l'impôt).

Buddhist monks burning mock-money (so called dues for heaven).

be to these demons? As the intelligent Reader can now see, the whole ceremony is but a cunning device on the part of the temple-keeper to get money, pretending that the Ruler of Hades (1) receives the dues in the nether world. Such methods resemble those of underlings in Chinese courts. These human vampires collect debts and taxes, but always with an eye to their own interests. So also do these Buddhist priests, for under pretence of exacting mock-money, they seek also genuine coin of the realm, and divert it to their own benefit.

In paying these dues, there is no need of employing carts or horses, a single spark is quite enough, and the pile is ablaze without any expense of forwarding. But they yearn for real coin and not for mock-money; it is not necessary to be a learned Don in order to see this. If any one resolutely refuses to pay the cost of forwarding, no notice is apparently taken of it, and the offering of mock-money is not further urged. This so-called toll forwarded to heaven is, therefore, an ingenious device for feathering one's own nest.

An eminent writer, in the reign of *K'ang-hsi* 康熙 (A.D. 1662-1723), called *Ch'u Hsioh-kia* 褚學稼, a native of the district city of *Ch'ang-chow* 長洲, in *Kiangsu* 江蘇, said in one of his works: "at the close of the *Ming* 明 dynasty, an arrogant Taoist priest, *Tao-shi* 道士, assumed the title of "Heavenly Master", *Tien-shi* 天師 (2), and degraded capriciously or raised to higher dignity all the

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(1) *Ti-tsang-wang* 地藏王, one of the well-known Bodhisattvas (merciful beings, who forego entering Nirvana in order to help their fellow-beings — a modern creation of Buddhism). He is the Ruler of Hades, and as such much revered by the Chinese people. Under him are twelve kings, the executioners of all the hellish pains and tortures, from which, however, the good-natured Bodhisattva, if assiduously worshipped, can deliver people. Hackmann. Buddhism as a Religion. p. 211.

(2) *Chang Tao-ling* 張道陵, the "Heavenly Master", *Tien-shi* 天師. lived in the time of the *Han* 漢 dynasty (2nd century of the Christian Era). Vol. II. p. 158. note 2. — The person mentioned here must be one of his successors.

local deities, *T'u-ti Lao-yeh* 土地老爺 (1). He throned cross-legged in the temple *Yuan-miao-kwan* 元妙觀, in *Soochow* 蘇州, and appropriated the moneys which each of his headmen received through their cunning, whereupon the people began to murmur, and soon after displayed their utter dissatisfaction with such methods The same things happen in our days. These so-called "dues for heaven", *T'ien-hsiang* 天餉, are but a device for extorting money from the people, and the officials who govern the country should strictly forbid such practices" (2).

From the foregoing strictures, we may infer that these "dues for heaven", *T'ien-hsiang* 天餉, are but an ingenious device of Taoists, *Tao-shi* 道士, for extorting money (3).

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(1) *T'u-ti-shen* 土地神, or *T'u-ti Lao-yeh* 土地老爺, gods of the soil and locality, local divinities, agricultural gods, worshipped on the second day of the second month. Williams. Dictionary of the Chinese Language.

(2 *Kien-hu pu-tsih* 堅瓠補集, "Supplement to the good old gourd-shell". 今之托名解天餉,以苛歛民財者,大率如此,爲民牧者,宜痛懲之.

(3 *Chang Tao-ling* 張道陵, the first official head of the Taoist magical church, was nicknamed the "rice-grabber", *Mi-tseh* 米賊, as all those who summoned him to their homes had to give him five bushels of rice. Vol. II. p. 158.—See other ingenious devices adopted by Taoists for securing a good penny. Vol. II. p 159-160.

ARTICLE VI.

SUPERSTITIOUS PRINTS.

Chi-ma 紙 馬, *Kiah-ma* 甲 馬 (1).

In sacrifices offered in ancient times, it was customary to immolate victims and burn pieces of silk. Under *Shi Hwang-ti* 始 皇 帝 (B.C. 246-209) and his successors, horses were immolated (2). This was considered an abuse, and in order to eradicate it, wooden horses were substituted for real ones.

During the reign of *Ming-hwang* 明 皇 (A.D. 713-756), a most superstitious emperor of the *T'ang* 唐 dynasty, *Wang-yü* 王 璵 had paper substituted for silk, and wooden horses for real ones, in all sacrifices to the spirits or Manes of the departed, *Kwei-shen* 鬼 神 (3).

Later on, a picture of these disembodied spirits, *Shen* 神, was carved on tablets or stamped on coloured paper. These were subsequently sold and burned before the spirits. Such pictures or prints were known as "paper-horses", *Chi-ma* 紙 馬 (4).

They were so called, because formerly upon all pictures of disembodied spirits, horses were generally represented, they being considered as useful to the Manes in the nether world (5).

In several places of the two provinces of *Kiangsu* 江 蘇 and

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(1) *Chi-ma* 紙馬, literally "paper horses", burned at funerals for the use of the dead — *Kiah-ma* 甲 馬, the best or most valuable horse. Williams. Dictionary of the Chinese Language. — Vol. II. p. 166. Illustration 76 (Magic courser for bringing back the departed soul).

(2) The *Ts'in* 秦 dynasty (B.C. 249-206) even buried living persons with the dead. All the childless concubines of *Shi Hwang-ti* 始 皇 帝 were buried with him. The outer entrance of the tomb was then closed and the workmen perished inside. De Groot. The Religious System of China. Vol. II. p. 400; also p. 730.

(3) "New Record of Daily Jottings", *Chi-sin-luh* 矢 新 錄.

(4) "Records of Dreams and Omens", *Mung-hwa-luh* 夢 華 錄.

(5) "Collection of Collateral Records", *Kai-yü ts'ung-k'ao* 陔 餘 叢 考.

Nganhwei 安徽, the name *Kiah-ma* 甲馬 is given to paper prints on which representations of disembodied spirits, Buddha etc... are stamped. These prints are burned whenever a thank-offering is made. The disembodied spirit, or the divinity honoured, is supposed to accompany these pictures like a rider on his horse, or be attracted to them in some mysterious way (1).

If we now examine what pictures of gods are more generally printed upon these superstitious papers, *Chi-ma* 紙馬, their number is almost countless, and a complete list could hardly be given here. Those most commonly found are the following: the Ruler of Hades, *Yen-wang* 閻王; the God of Longevity, *Show-sing* 壽星; the God of Riches, *Ts'ai-shen* 財神; the Patron God of Literature, *Wen-ch'ang* 文昌; the God of Fire, *Hwo-shen* 火神; the God of the City Moat, *Ch'eng-hwang* 城隍; the Goddess of Mercy, *Kwan-yin* 觀音, the God of War, *Kwan-ti* 關帝 etc...

When a marriage, burial, or other important ceremony takes place within the family, it is indispensable to offer some sheets of these superstitious prints, *Chi-ma* 紙馬, as well as meats and wine; when the salutations and prayers are over, these are burned together with mock-money and paper ingots. This ceremony is called "escorting the gods", *Sung-shen* 送神 (2).

As Taoists, *Tao-shi* 道士, worship countless stellar gods (3), several superstitious prints, *Chi-ma* 紙馬, represent these divinities.

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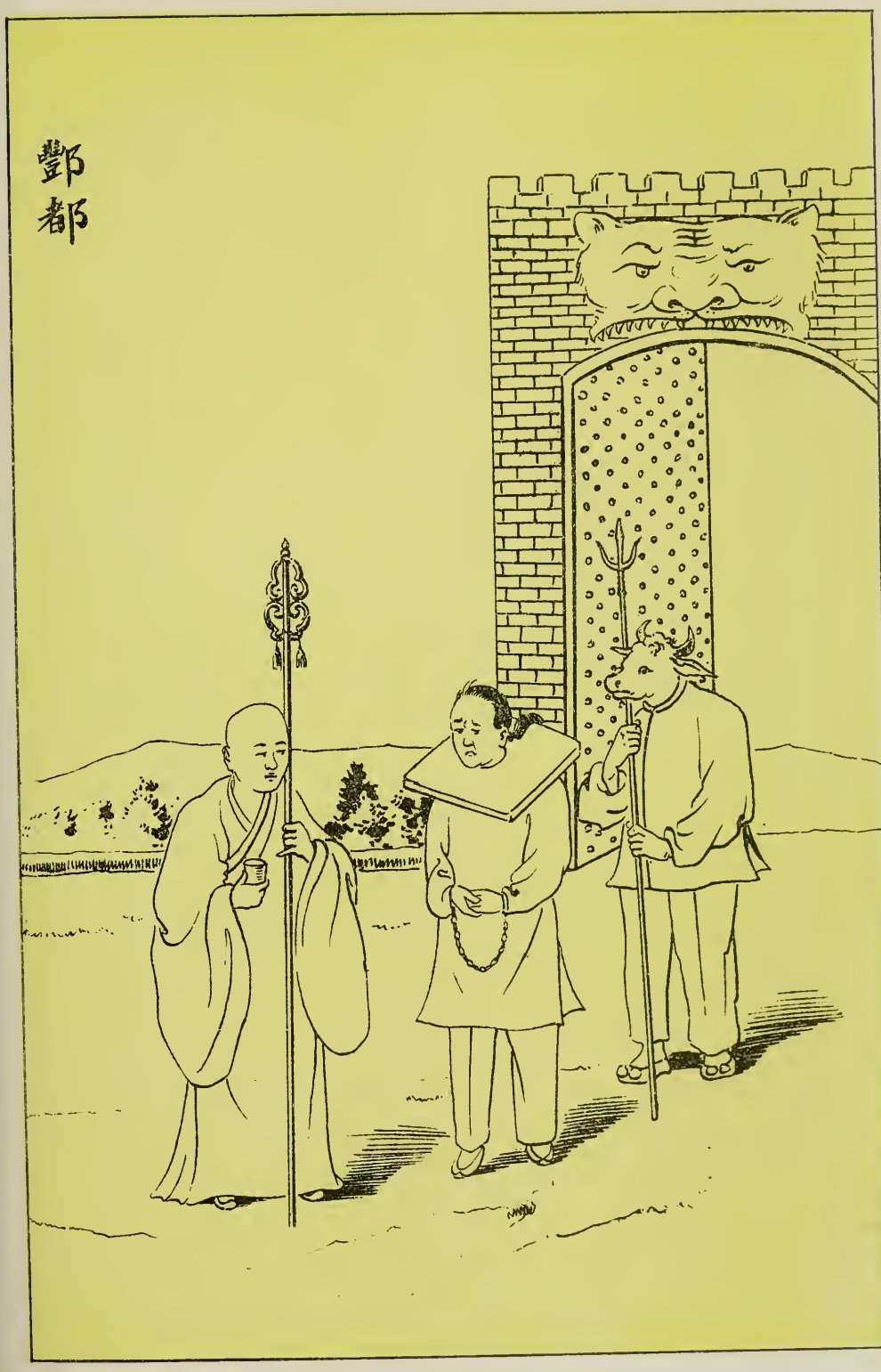
(1) "Memoranda written in the heavenly incense hall", *T'ien-hsiang-leu ngeu-teh* 天香樓偶得. A collection of notes written by *Yü Chao-lung* 虞兆隆, in the latter part of the 17th century, and gathered from a perusal of recent publications of that period. Wylie. Notes on Chinese Literature. p. 169.

(2) *Sung* 送, to see one off, to bow out, to escort. Williams. Dictionary of the Chinese Language. — In all sacrifices, the god is greeted and escorted. When incense is burned, he is supposed to descend, to approach (he perceives the fragrance and approaches), and when the ceremony is over, he is escorted off by music. Medhurst. The word for God in Chinese. p. 47 and 50.

(3) According to Taoist teaching, every human being is a living incarnation of some stellar orb. Hence, should he fall sick, there is nothing better than ,to invoke the star incarnated within him. Vol. II. p. 226. (Stellar charms).

Fig. 169



Tche-ma
Magic prints (burnt and forwarded to the nether world).

Among them, some are benevolent and others malignant. Hence, ceremonies are of two kinds, the ones intended to honour those stars which are held to be auspicious, supplicate them, and beg their protection over mortals.

A different attitude is shown towards malignant stars. These are escorted with an apparent show of honour, or as the Chinese say "they are shown out politely", amidst the din of fireworks and native music, then on reaching a solitary spot, they are burned in effigy, and thus prevented from injuring folks any further. This ceremony is called "escorting malignant stars", *Sung-hwai-sing-siu* 送壞星宿 (1). Pictures of these gods are made from wooden blocks, upon which a rough design had been previously carved.

Previous to the printing of the picture, there existed but a common sheet of paper; no sooner, however, is it printed than the god comes and abides therein. Should ten, a hundred, or a thousand copies be printed, these are as many duplicates of the divinity, who is thus reproduced and made present upon each printed sheet. In all large towns, there may be found some ten or more shops engaged in making these superstitious prints, *Chi-ma* 紙馬. Every province of China reckons at least a good thousand of such shops.

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(1) *Hwai* 壞, evil, malignant. *Hao* 好 and *Hwai* 壞 are opposites, good; bad or depraved — *Siu* 宿, a constellation. *Sing-siu* 星宿 is one of the 28 stellar mansions or palaces into which the Chinese zodiac in divided. Williams. Dictionary of the Chinese Language.

ARTICLE VII.

THE MAGIC INSCRIPTION

"Kiang Tze-ya is here, there is nothing to fear".

Kiang T'ai-kung tsai-tz'e, peh-wu kin-ki 姜太公在此百無禁忌.

According to the custom prevailing at the present day, a strip of red paper is stuck up over the door, and bears the following inscription : "Kiang Tze-ya is here, there is nothing to fear", *Kiang Tze-ya tsai-tz'e, peh-wu kin-ki* 姜子牙在此百無禁忌. Another inscription, couched in almost the same words, may be found at the end of this article. The above custom originated in the following manner :

If we believe some historians, *Kiang Tze-ya* 姜子牙 (1) displayed little talent in leading troops, but excelled in advising military commanders. He evinced, moreover, a marked taste for that special brand of sauce known as soy, *Tsiang-yiu* 醬油 (2), and other native relishes. Hence in the time of the *Han* 漢 dynasty (B.C. 206—A.D. 221), he was nicknamed the "General who relished the hundred sauces", *Peh-wei-chi-tsiang* 百味之將, and also the "Commander who regulated all relishes", *Chi-ling peh-wei eul hang* 帥領百味而行. As he excelled in marshalling the military leaders, *Tsiang-tsiang* 將將, so he should also prove an expert in preparing bean-sauce, *Tsiang-yiu* 醬油. The wit of the above

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(1) Chief Counsellor to *Wen-wang* 文王 (12th century B.C.), who met him one day while hunting, as predicted by an oracle. He is said to have exercised authority over the spirits of the unseen world. Even *Sze-ma Ts'ien* speaks of him as having "marshalled the spirits". Hence the phrase "*Kiang T'ai-kung tsai-tz'e*" 姜太公在此, Kiang T'ai-kung is here, often seen written upon doors to frighten away evil spirits. Giles. Chinese Biographical Dictionary. p. 135.—See also Vol. II. p. 159. note 2. Vol. IV. p. 330. note 2.

(2) *Tsiang* 醬, a relish made of salt mixed with bean or other kinds of flour, and water, and allowed to remain till cured. It is used as a condiment or relish — *Yiu* 油, grease, fat, oil. Williams. Dictionary of the Chinese Language.

Fig. 170

Marinades.

"Kiang Tze-ya is here" (magic sentence written on a jar of bean-sauce).

phrase lies in the double sense of the Chinese word *Tsiang,* which in one case means a "General", and is written thus 將, while in the other it signifies "sauce, condiment", and is written as follows 醬. As the Reader can see, the whole allusion is based upon a pun.

Owing to this similarity of sound on the word "Tsiang", manufacturers who prepare bean-sauce, *Tsiang-yiu* 醬 油, never fail to write on the jars containing the precious relish the inscription: "Kiang Tze-ya is here", *Kiang Tze-ya tsai-tz'e* 姜 子 牙 在 此, in order to hinder evil spirits from injuring them by their noxious influence (1).

Those, who stick up over their doors this same inscription, do so, because *Kiang T'ai-kung* 姜 太 公, having excelled in guiding military leaders, he is also considered as Generalissimo of the army of demons who inhabit Hades. Others narrate, that when he helped the rising House of *Chow* 周, against the effete *Yin* 殷 dynasty, the host of spirits who inhabit the four quarters of the universe, rushed to his tent, and requested him to procure them important posts in the nether world. *Kiang Tze-ya* 姜 子 牙 received them kindly, and granted their requests.

When the rulers of *Chow* 周 had finally vanquished the *Yin* 殷 dynasty (2), *Kiang Tze-ya* 姜 子 牙 canonized the Generals of the contending armies, and raised them to the dignity of gods, *Shen* 神. Nowadays, the inscription "Kiang Tze-ya is here", *Kiang Tze-ya tsai-tz'e* 姜 子 牙 在 此, is stuck up over doors to scare away malignant demons, who, upon perceiving it, are immediately compelled to take to flight, and thus prevented from molesting honest folks.

Peace having been established, *Kiang Tze-ya* 姜 子 牙, also

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(1) See "Leisurely Essays of the Leisurely Garden", *Sui-yuen sui-pih* 隨 園 隨 筆, attributed to *Yuen Kien-chai* 袁 簡 齋.—Vol. IV. p. 410. note 4.

(2) The *Shang* 商 or *Yin* 殷 dynasty ended B.C. 1122. Its last monarchs were weak and extravagant, notorious for their debauchery, and lacking in religious observance. Legge. Introduction to the *Shu-king* 書 經, or "Book of History". p. 198.

known as *Kiang T'ai-kung* 姜太公 (1), gave up his career of military Commander, and became Chief Counsellor to *Wu-wang* 武王 (B.C. 1122-1115). He is said to have been a model statesman, while legendary lore has added to his fame, and made of him a demi-god.

The legend, which sets him up as an expert in the art of making bean-sauce, *Tsiang-yiu* 醬油, because he excelled in directing high military leaders, is merely based on a silly pun upon a word.

It is the fanciful work: "The Art of deifying persons", *Fung-shen yen-i* 封神演義 (2), that relates how the host of wandering spirits thronged into his presence, requesting official posts in the nether world. The quaint idea that he canonized the Generals of the two contending armies, who fell in the dynastic war waged between the Houses of *Chow* 周 and *Yin* 殷, is also found in the same work.

Every one acquainted with history knows full well, that *Wu-wang* 武王 marched at the head of his "brave Western mountaineers", *Si-k'i* 西岐 (3), and led them to victory. The Superintendent of Finances, and the Minister of War, swore that they would take up the lance and shield, and uphold the cause of their sovereign; nobody ever imagined summoning the spirits of the unseen world to assist in defeating the enemy.

If the tyrant *Chow* 紂, last emperor of the *Yin* 殷 dynasty, has been vanquished, it is because his Generals were at variance with

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(1) *T'ai-kung* 太公, literally "Honourable Sir or Grand Duke". Williams. Dictionary of the Chinese Language.

(2) *Fung-shen* 封神, to deify a person, as is done by the Emperors of China. The work here mentioned is a tale regarding the adventures of *Wu-wang* 武王, the founder of the *Chow* 周 dynasty (B.C. 1122), in his contest with *Chowsin* 紂辛, the last ruler of the House of *Shang* 商. It contains 100 chapters, most of which are utterly fanciful and filled with fabulous imaginations. Wylie. Notes on Chinese Literature. p. 204.

(3) *K'i* 岐. The State or appanage where the ancestors of the *Chow* 周 dynasty lived. It corresponds to the present *Fungtsiang-fu* 鳳翔府, in the South-West of *Shensi* 陝西, not far from the river *Wei* 渭. Williams. Dictionary of the Chinese Language.

Fig. 171

Kiang-tse-ya.
Kiang Tze-ya — A famous magician (12th century B.C.).

each other, and refused to engage in battle; they turned their arms against one another and slew their own soldiers, hence the victory was in nowise the result of any superhuman agency.

Kiang Tze-ya 姜子牙 only had the merit of putting the House of *Chow* 周 on the throne of the defeated *Shang* 商 dynasty, because *Chow-wang* 紂王 (1) was corrupt and had lost the affection of his subjects; it was in nowise owing to his superior talent or his military courage. Appointed Minister of *Wu-wang* 武王 (2), he received from his ruler supreme command over the high officers. The right of canonizing people has been conferred on him only by novelists.

When *KiangTze-ya* 姜子牙 led the troops to battle, he is said to have had a martial and fierce air like a tiger or a bear. Those who saw him swooping down on his enemies with the swiftness of the eagle, were filled with fear and fled away in all haste. Hence, it was imagined that demons would be similarly scared at the very aspect of these five characters, *Kiang Tze-ya tsai-tz'e* 姜子牙在此, "Kiang Tze-ya is here".

The following are a specimen of other inscriptions, which Chinese folks stick up over their doors, in order to prevent noxious influences, or frustrate the attacks of malignant demons (3).

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(1) *Chow-wang* 紂王 or *Chowsin* 紂辛, the abandoned tyrant, who caused the downfall of the *Shang* 商 dynasty. Wild extravagance, unbridled lust, and the most ferocious cruelty are enumerated among his vices. The category of his offences against heaven is summed up in the "Great Declaration", of the "Classic of History", *Shu-king* 書經. Mayers. Chinese Reader's Manual. p. 239.

(2) Founder of the *Chow* 周 dynasty. In a vast assembly of the nobles and people, he undertook to rid the country of the tyranny of *Chowsin* 紂辛. Having crossed the *Hwang-ho* 黃河, at the "ford of Meng", *Meng-tsin* 孟津, he defeated the tyrant in the plains of Muh, *Muh-yeh* 牧野. The victorious prince hereupon ascended the throne and commenced a new dynasty. Mayers. Chinese Reader's Manual. p. 264.

(3) These inscriptions partake of the nature of charms, and are in reality devices for checking and restraining the influence of demons, ghosts, and all kinds of spectres. According to the orthodox belief entertained by Chinese philosophers, demons and spectres perform in the universe the leading part in the distribution of evil, hence the people are haunted with a continual fear of these evil-disposed beings. De Groot. The Religious System of China. Vol. V. p. 705.

"The Grand Duke, Kiang, is here ; there is nothing to fear": *Kiang T'ai-kung tsai-tz'e, peh-wu kin-ki* 姜太公在此百無禁忌 (1).

"The Grand Duke, Kiang, is here ; let all spectres keep off": *Kiang T'ai-kung tsai-tz'e, chu-shen mien-tsin* 姜太公在此諸神免進 (2).

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(1) *Kin-ki* 禁忌, literally to prohibit, to forbid, to warn off — *Peh-wu kin-ki* 百無禁忌, there is nothing at all to be afraid of; there are no unlucky influences. Williams. Dictionary of the Chinese Language.

(2) *Mien-tsin* 免進, literally avoid advancing, entering, hence to keep off.

Fig. 172

Le caractère *Fou.*

Artistic delineation of the character Fuh (happiness).

ARTICLE VIII.

SUPERSTITIOUS CHARACTERS.

Fuh, luh, show, ts'ai, hsi 福 祿 壽 財 喜 (1).

Happiness, honours, longevity, wealth, joy.

May it always be Spring weather, I-ch'un 宜 春.

I. The character "happiness", Fuh 福.

It was in the early days of the *Ming* 明 dynasty (14th century), that the custom commenced of affixing on doors and walls the character for "happiness", *Fuh* 福. At that time, the people delighted in riddles, and amused themselves in solving them. Some facetious wags bethought themselves of sketching a barefooted female, who clasped a huge pumpkin in her arms; everybody laughed at the joke, and began making similar pictures, which they stuck up on their doors.

During the night, on the 15th of the first month, *T'ai-tsu* 太 祖 (2), disguising himself, strolled out of the palace, and seeing these pictures, explained them in the following manner. The two characters *"Hwai-si"* 懷 西 (embracing the West) are similar in sound with *"Hwai-si"* 淮 西, an expression meaning to the "West of the Hwai river". This barefooted female with large feet designates

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(1) *Fuh* 福. Happiness, the felicity resulting from the protection of the gods, good fortune, blessings. — *Luh* 祿. Official emolument, happiness conferred by the Emperor or Ruler, State or Superior: enjoyment of salary and income. — *Show* 壽. Longevity, a fine old age: much used in congratulating persons on birthdays. — *Ts'ai* 財. Wealth, riches, money, worldly goods, whatever men can use. — *Hsi* 喜. Joy, delight, good luck, merry times. Williams. Dictionary of the Chinese Language. — See also Vol. II. p. 218. 222. Vol. III. p. 265.

(2) Temple name of the first emperor of the *Ming* 明 dynasty, more commonly known as *Hung-wu* 洪 武 (A.D. 1368-1399).

the Empress *Ma* 馬, native of *Nansuh chow* 南 宿 州, a city lying to the West of the *Hwai* river, in the province of *Nganhwei* 安 徽. The picture was in fact purposely designed for quizzing the new Empress *Ma* 馬, and raising a laugh at her large boorish feet. Her Imperial lord little relished the joke, which he considered, moreover, as being anti-dynastic.

On returning to the palace, he ordered to write out on numerous strips of paper the character *Fuh* 福, happiness, and had them pasted up during the night on the doors of those families which did not bear the large-footed female. Early, the next morning, officials were despatched and ordered to put to death the families which had not the character *Fuh* 福, happiness, pasted on their doors. From that time forwards, on the 30th evening of the twelfth month, every family stuck up the character *Fuh* 福, happiness, on its doors, and thus the custom became general throughout the land.

The origin of the character *Fuh* 福, happiness, is, therefore, not superstitious. *T'ai-tsu* 太 祖, founder of the *Ming* 明 dynasty, by affixing it secretly on doors, only intended to designate peaceable families, and subsequently every family had the character written in large type, and stuck up on the door, in order to show its loyalty to the new dynasty. This custom has been transmitted down to the present day. The greater part of those who stick it up on their doors ignore its real origin, and by affixing it, only wish to adorn the door or wall of their houses.

Others, however, consider, but without any rational ground, that this character *Fuh* 福, happiness, will bring them felicity and prosperity (1). In their eyes, the character is endowed with some

(1) The character for happiness, *Fuh* 福, is considered to be very felicitous. Oftentimes, it is written with black ink on red paper several inches square; or on white paper with red ink, and then pasted up on the doors of houses. At other times, it is carved on wood, and after being gilded, is suspended or nailed up over a door, inside or outside the house, or on a cross-beam or post. The custom is explained by saying that happiness will in this manner be always near by. On opening the door, every one will see it. Doolittle. Social Life of the Chinese. Vol. II. p. 323.

Fig. 173[a]

Caractère *Fou.*

Another artistic representation of the character for happiness.

Fig. 173b

Caractère *Lou.*
The character for dignities (Luh).

magic virtue which produces happiness, and they stick it up on their doors for this superstitious purpose. They imagine that the character can confer special favours, and for aught in the world, they would not tear it off.

This character is generally written on red paper, cut in lozenge-shaped form (1).

II. The five characters: happiness, honours, longevity, joy, wealth. Fuh 福, Luh 祿, Show 壽, Hsi 喜, Ts'ai 財.

Strips of paper pasted up over the door, *Men-t'ieh* 門貼 (2).

On New Year's day, everybody pastes up over the door five strips of paper, each strip having written on it one of the "five characters" above mentioned. Sometimes, these strips of paper bear on them images of the gods, who confer the foregoing five gifts. The names of these deities are as follows:

Happiness,	*Fuh* 福	*T'ien-kwan sze-fuh*	天官賜福 (3).
Honours,	*Luh* 祿	*Luh-shen*	祿神 (4).
Longevity,	*Show* 壽	*Show-sing*	壽星 (5).
Joy,	*Hsi* 喜	*Hsi-shen*	喜神.
Wealth,	*Ts'ai* 財	*Ts'ai-shen*	財神.

These strips of paper are also called the "five blessings knocking at the door", *Wu-fuh lin-men* 五福臨門 (6).

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(1) See Vol. II. p. 218. Artistic cipher representing the three blessings. Also p. 216. Lozenge-shaped charm expressing a desire for gold.

(2) *T'ieh* 貼, to paste up.—*Men* 門, the door, over the door. Williams. Dictionary of the Chinese Language.

(3) Literally the "heavenly Mandarin, who confers happiness".

(4) *Luh-shen* 祿神, the god of official emoluments, honours and dignities. In the course of time, the function has been deified. See Preface to Vol. I. p. IV. "Chinese gods are, as with the Romans, largely names for the various needs of man, "*Numina nomina*".

(5) Literally the "star of Longevity". This is generally considered to be Canopus, in the constellation Argo. See Vol. II. p. 218. note 3.

(6) These 5 blessings are generally represented by "five bats", from the similarity of sound of the two words. See Vol. III. p. 254.

These inscriptions are generally written on red paper (1). During the period of mourning, red is legally proscribed. Other colours are, therefore, used: white, green, blue etc... The choice is regulated by the custom which prevails in the locality, and the taste of the head or members of the family.

In a work referring to this custom, and known as "Miscellaneous Records of the Southern Sung dynasty", *Nan-Sung tsah-ki* 南宋雜記 (2), it is recommended to change at the end of the year all inscriptions pasted up on posts or over doors, and stick up anew the following characters: happiness, *Fuh* 福; honours, *Luh* 祿; longevity, *Show* 壽; joy, *Hsi* 喜; and wealth, *Ts'ai* 財.

It was at this period of the *Sung* 宋 dynasty (A.D. 1127-1280), that the custom originated of sticking up over doors these superstitious characters; in previous times they were used merely on occasions of rejoicing and congratulation.

III. The expression: "may it always be Spring weather". I-ch'un 宜春 (3).

These two characters mean literally: *I* 宜, fitting, prosperous, lucky; and *Ch'un* 春, Spring; hence "may it always be Spring weather". As the phrase expresses good luck, the two dynasties

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(1) Red things are generally believed by the Chinese to be serviceable in keeping away evil spirits. To mark the stops or pauses in the Classics with red ink, is thought to keep away such spirits from the one who is using the book. Parents oftentimes put a piece of red cloth upon or in the pockets of their little boys, in order to prevent mutilation by evil spirits. They often have red silk thread braided in the queues of their children, in order to secure them from being cut off by the spirits. Doolittle. Social Life of the Chinese. Vol. II. p. 308.

(2) *Yuh-t'ang tsah-ki* 玉堂雜記. "Miscellaneous Records written in the Pearly Hall". This work is by *Chow Pih-ta* 周必大, A.D. 1126-1204. A celebrated scholar and functionary. It consists chiefly of memoranda of his official experience. Wylie. Notes on Chinese Literature. p. 67.

(3) *I-ch'un* 宜春. May you enjoy merry times, or may genial times betide you; a phrase before doors. Williams. Dictionary of the Chinese Language.

Fig. 173e

Caractère *Ts'ai*.
The character for longevity (Show).

Fig. 173[d]

Caractère *Hi*.
The character for felicity and joy (Hsi).

Fig. 174

Fou lou cheou san sing: ou Bonheur, Dignités, Longévité.
The three symbols for happiness, dignities and longevity.
(At the top, the Western Royal Mother, Si-wang-mu).

Ts'in 秦 (B.C. 249-206) and *Han* 漢 (B.C. 206—A.D. 221) employed it for designating their Imperial palaces. Hence originated the custom, which has been transmitted down to the present day, of writing these two characters as an omen of good luck.

We read in the work entitled "List of famous monuments", *Kwoh-ti-chi* 括地誌, that the palace of the *Ts'in* 秦 dynasty, bearing the title "Perpetual Spring", *I-ch'un-kung* 宜春宮, lay to the South-West of *Wan-nien-hsien* 萬年縣 (1). This place is about seventeen miles North of *Lin-t'ung-hsien* 臨潼縣, in the province of *Shensi* 陝西. The cyclopœdia "Pearly Sea", *Yuh-hai* 玉海 (2), mentions that to the West of *Tu-hsien* 杜縣, there was a palace of the House of *Han* 漢, called "Perpetual Spring", *I-ch'un-yuen* 宜春苑 (3). It is narrated in the Annals of the Southern Liang dynasty, *Nan-Liang* 南梁 (A.D. 502-557), that at the commencement of Spring, it was customary to stick up on doors the two characters, "Perpetual Spring", *I-ch'un* 宜春. The same custom is also recorded in the memoranda known as "Chronology of Peking", *Peh-king sui-hwa-ki* 北京歲華記.

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(1) *Kwoh-ti-chi* 括地誌. 萬年縣西南有秦宜春宮.

(2) *Yuh-hai* 玉海, "Pearly Sea". A cyclopœdia in 200 books, by *Wang Ying-lin* 王應麟, in the early part of the 12th century. It comprises upwards of 240 articles dealing with native literature, but requires to be read with discrimination. Wylie. Notes on Chinese Literature. p. 184.

(3) *Yuen* 苑, a park, Imperial parks, pleasure-grounds. Williams. Dictionary of the Chinese Language.

ARTICLE IX.

SLABS FOR WARDING OFF BAD LUCK.

Shih-kan-tang 石敢當 (1).

Every road or bridge, which abutts in a straight line on a house or dwelling, is a source of danger for that house; such, at least, is the vulgar belief in China. To counteract those mysterious influences, a stone slab, bearing the three characters: *Shih-kan-tang* 石敢當, is erected in front of the house. Such a stone, it is believed, has the power of repressing demons and warding off all evil influences (2).

Should the road, alleyway or bridge, run parallel to the house, they would exert no baneful influence, and it would not be required to erect any slab for warding off bad luck.

Let us reason a little with those who hold such quaint ideas, and endeavour to dissuade them from their silly belief.

Roads, streets and bridges, are all for the use of travellers. They are inanimate beings, destitute of reason. Whether they be directly opposite a house or alongside it, is utterly a matter of no consequence. If they cannot injure a house when they run parallel to it, how can they influence it adversely when they are directly in front of it?

Let us take for instance a bow and arrow, or a powerful cannon.

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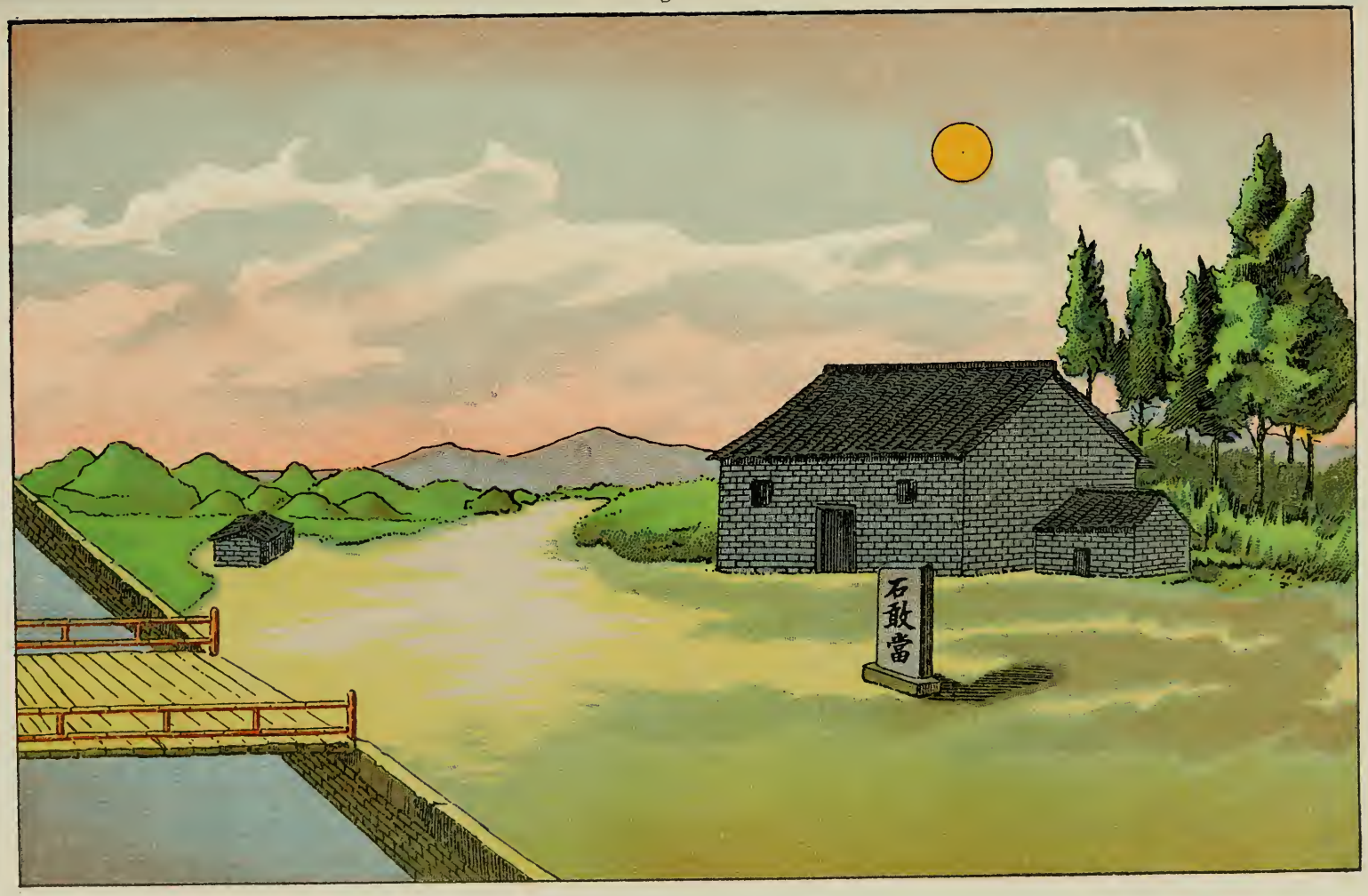
(1) *Shih-kan-tang* 石敢當, literally "the stone that dares to resist" evil influences; an invincible, scare-devil stone. The phrase is cut on tablets and slabs to ward off bad luck. They may be seen erected in by-paths, alleyways, bridges and roads. Some have the characters *T'ai-shan* 泰山 prefixed, and others bear a tiger's head. The *T'ai-shan*, being a sacred mountain, is added to enhance the charm, while the tiger is the great enemy of spectres. China Review. Vol. XXV. p. 179. — Researches into Chinese Superstitions. Vol. III. p. 307. note 3 (efficacy of a tiger's head.

(2) Such a stone is believed to be necessary, for the well-being of those living or doing business near the entrance of the alley, opposite which it is placed. Doolittle. Social Life of the Chinese. Vol. II. p. 313.

Fig. 175



Pierre préservatrice *Che-kan-tang*, à la sortie d'un pont.

Slab for warding off bad luck (opposite the entrance of a bridge).

All are arms or weapons which may inflict death and destroy human life. If one places a bow and arrow in front of a person, without shooting at him; if one sets up a cannon before an object, but does not fire it off; even should a hundred such pieces be available and placed in a similar manner, they would never cause the death of any body, nor destroy any thing whatsoever.

Roads, alleyways and bridges, which run directly in front of a house, do not move or act; how then can they injure good folks or cause noxious influences?

All that is quite true, it is replied; bridges and roads have really no activity, but upon these roads and bridges are found demons (1), who dash headlong before them and never turn aside, so that they injure only those houses, which are directly in front of their way (2). It is added that when such houses are encountered, the demons get irritated, take vengeance on the inhabitants, and do all in their power to cause them misfortune.

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(1) According to the popular conception, malevolent spirits prowl about everywhere, and infest streets and thoroughfares, mountains and forests, rivers and creeks, causing all sorts of mishap to befall men. De Groot. The Religious System of China. Vol. I. p. 154.

(2) It is in virtue of this principle that no straight line may run in front of a grave. In order to avoid this, the avenue in the mausoleum of *Hung-wu* 洪武, founder of the *Ming* 明 dynasty, near *Nanking* 南京, describes a curve in the part which is lined with stone images of men and animals. De Groot. The Religious System of China. Vol. III. p. 977.

ARTICLE X.

ABSTAINING FROM KILLING ANIMALS FOR PURPOSES OF FOOD.

Kiai-sha 戒 殺 (1).

Buddhists prohibit the killing of all living animals (2). Every man, as they say, loves life; all living beings cling likewise to existence; how then can one deprive them of life, and fill his mouth and stomach with their substance?

"There is a limited number of created beings capable of serving as food. When this number is exhausted, death ensues; those who have eaten living animals will be changed into brutes, and thus give life for life; it is only when they have passed through this stage of existence that they can be reborn as human beings".

The fundamental reason for prohibiting the killing of living beings is based on the Buddhist doctrine of metempsychosis. According to this theory, all living beings of the present day are purely and simply men of former generations, who are reborn under this new form. If, therefore, we kill them, we shall be punished by being changed ourselves into those same animal forms after our death.

The system of the metempsychosis once refuted (3), this whole

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(1) *Kiai-sha* 戒 殺, literally to warn against killing, hence to abstain from, to avoid killing animals. Williams. Dictionary of the Chinese Language.

(2) This tenet of Buddhism has obtained a strong hold upon the Chinese people, and numerous men and women partly or totally abstain from animal food in obedience to the precept "not to kill", nay to avoid everything that might lead to the slaughtering of animals. It is also owing to this doctrine that a deceased person may not wear in the coffin leather-soled shoes, or appear with them in the nether world. The violation of the precept would expose him to the fury of "Father Buffalo", *Niu-ya* 牛 爺, the inseperable attendant of Yama. De Groot. The Religious System of China. Vol. I. p. 66.

(3) See refutation of this system. Vol. I. p 135. All the extravagances of Buddhists, making vain and fruitless efforts to avoid killing sentient beings, result from this false doctrine.

theory crumbles to pieces, being sapped at its very foundation. As such a system, however, has penetrated deeply into the popular mind, it is on this account implicitly believed by countless numbers.

Chinese scholars ridicule with no little wit this quaint Buddhist doctrine.

Buddhists say: "whosoever kills an ox, will be changed into an ox (1); and if he kills a pig, he will be transformed into a like animal; if he deprives of life a fish or a prawn, he shall in turn be changed into animals of the same kind". To be thoroughly logical, they should add: "whosoever kills a man, shall be changed into a man; brigands and murderers will be reborn in their previous state of existence, and grasping officials shall in a new phase of existence be addicted to the same malpractices".

Buddhists are wont to say that "whosoever consumes four ounces of flesh meat, will have to refund half a pound in the nether world". There is no need of exacting such a heavy toll, for the poor wretch cannot even pay back the capital; man, after his death, has no further his body; it has entirely returned to dust.

Perhaps some one might say, that the very fact of his body crumbling into dust, is a proof that he pays back the flesh he has eaten?—The bodies of little children, who have never eaten any flesh, fall into dust just as those of grown up persons do; these children, however, are not bound to pay back any flesh.

"Whosoever destroys life, must return life for life". This is another Buddhist tenet. — A pig weighs several stone, and some

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(1) The slaughter of buffaloes for food is unlawful, according to the ideas generally prevailing among the Chinese people, and the abstaining from the eating of beef is regarded as very meritorious. The flesh of the buffalo is not used in presenting meat-offerings to gods and spirits in general worship by the people, nor are candles made of buffalo-tallow burnt before idols. The law, however, permits the killing of the buffalo to be used in sacrifice to "heaven and earth" by the Emperor, in sacrifice to Confucius, and a few other deified men in the Spring and Autumn by the high mandarins. Doolittle. Social Life of the Chinese. Vol. II. p. 187.

dozen persons may have eaten its flesh; must each one, therefore, return life for life?

Tigers and wolves devour sheep and pigs; crocodiles devour fishes and tortoises; birds of prey feed on doves and sparrows; and oysters on leeches; now, Buddhists do not impose on these animals which prey on one another, any obligation of rendering life for life, while they pretend that man is obliged to do so, should he live on the flesh of animals; is such an obligation reasonable?

If we consider the habits of the ancient Sages, we find that they never forbade the use of animal food. Do not the Historical Annals, *Shi-ki* 史記 (1), state that *Hwang-ti* 黃帝 (B.C. 2697-2597) cooked the flesh of animals for purposes of food; that *Shen-nung* 神農 (B.C. 2737-2697), also known as *Yen-ti* 炎帝 (2), the "Fiery Ruler", drank the blood of animals. Is it not a well-known historical fact that *Yao* 堯 (B.C. 2357-2255) delighted in pheasant broth; that *Ch'eng-t'ang* 成湯 eat the flesh of wild geese; and that *Wen-wang* 文王 (3) ordered each family to rear two sow-pigs and five hens? In the same venerable Records we read that *Tseng Tze-yu* 曾子輿 (4) had a special fancy for minced goat flesh, while *Kung Yeh-ch'ang* 公冶長 partook of a goat, which a tiger had abandoned on the hills. *Tseng-tze* 曾子 entertained his friends with choice meats and wine; Mencius, *Meng-tze* 孟子 (5) delighted in eating fish and bears' paws. *San I-sheng* 散宜生, *Hung-yao* 閎夭 (6), and *Nan Kung-kwa* 南宮适, three Sages, who were contemporary with *Kiang T'ai-kung* 姜太公 (7), ate meat and drank wine in

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(1) See "Refutation of false doctrine" by Father Hwang. Vol. II. p. 65.

(2) See Vol. II. p. 164. note 1. Where *Yen-ti*, or the "Fiery Ruler of the Southern Region", is honoured as the God of Fire.

(3) See Vol. I. p. 131. note 3. — Vol. IV. p. 329. note 3.

(4) See on this Philosopher and chief disciple of Confucius. Vol. IV. p. 393. note 2.

(5) See Vol. I. p. 123. note 4. Philosopher and moralist, second only to Confucius.

(6) See above. Vol. IV. p. 380. Disciple of *Kiang Tze-ya* 姜子牙.

(7) See Vol. II. p. 159. note 2.—Vol. IV. p. 330. 428. note 1; p. 430. note 1; p. 431.

order to testify their mutual friendship ; Mencius, *Meng-tze* 孟 子, ate pork, beef, the flesh of goats and chicken-stew ; Confucius, *K'ung-tze* 孔 子, China's great Sage, received a present of beef, which *Chao Kien-tze* 趙 簡 子 sent him. When he was expelled from the Feudal States of *Ch'en* 陳 and *Ts'ai* 蔡, he delighted eating pork which *Tze-lu* 子 路 (1) procured him ; he, likewise, accepted the sacrificial meats offered to the Manes of *Yen-yuen* 顏 淵, and enjoyed them after having played the lute. We read in the "Analects", *Lun-yü* 論 語, that the excellent music, which he heard in the Feudal State of *Ts'i* 齊, made him lose his taste for good meat during three months. The same work informs us in detail about the whims and fancies which the Sage entertained in regard to his diet. He liked to have his minced meat cut quite small ; he did not eat fish or flesh which was overdone ; when his Prince sent him some of the meat offered in sacrifice, he did not partake of it until it was properly arranged on the table ; he refused to touch meat which was not prepared in his own kitchen, or served up without its proper sauce (2).

From all these historical quotations, it is obvious that the ancient Emperors and Sages have all eaten meat and partaken of the flesh of living animals. According to the doctrine held by Buddhists, they should, therefore, all be transformed into animals, birds or fishes, in order to compensate twofold for the flesh they have eaten.

The annexed outline figure of a buffalo is formed from a series

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(1) B.C. 543-480. The temple name of *Chung-yiu* 仲 由. A native of *Pien* 卞, in the State of *Lu* 魯. His family being poor, he had been accustomed to fetch rice from a distance for his parents : hence after their death he was enrolled as one of the 24 examples of filial piety. For some time, he was one of the most intimate of the disciples of Confucius, but finally entered upon a public career and became magistrate at *P'u-yih* 蒲 邑. He was rash to a fault, and Confucius, who dreaded his impetuosity, foretold he would meet with a violent death. At the end of his life, he was in fact killed by conspirators. He was posthumously ennobled as Duke, and his tablet is placed in Confucian temples. Giles. Chinese Biographical Dictionary. p. 208.

(2) See "Confucian Analects", *Lun-yü* 論 語. Book X. ch. 8. Legge's. translation. p. 96-97.

of Chinese characters, pathetically admonishing the age against killing the buffalo and eating its flesh (1), and depicting in vivid language the sad and laborious life of that animal spent in ploughing and grinding, and the unthankful fate it often meets at the hands of those whom it has served. The first character of the series commences in front of the left horn: "mortals, pay heed to my words" (2).

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(1) The domesticated buffalo, on account of its aid in ploughing, is considered in China as deserving of great praise, and as having great merits; and therefore, men who enjoy the benefit of its toil should not consume its flesh. The law only permits it to be used in sacrifice to "heaven and earth" by the Emperor, in sacrifice to Confucius, and a few other deified men in the Spring and Autumn by the high mandarins. Doolittle. Social Life of the Chinese. Vol. II. p. 187.

(2) Notwithstanding all these tracts, the superstitious feelings of the people, and the laws in regard to killing buffaloes, the consumption of beef is increasing among the Chinese, and it is found at the present day on the tables of both the mandarins and the literati. Doolittle. Social Life of the Chinese. Vol. II. p. 191.

Le bœuf.

Outline figure of a buffalo appealing to the Age to spare its life.

ARTICLE XI.

SPARING ANIMAL LIFE.

Fang-sheng 放生 (1).

From the doctrine of sparing animal life originated the "let live society", *Fang-sheng-hwei* 放生會. The members of this association pool their funds, and employ the annual interest derived therefrom in maintaining old dogs, cats, geese, and decrepit buffaloes (2)...

In order to deter folks from taking animal life, Buddhists employ the following arguments: "animals and birds shut up in cages, suspended or attached by the feet; birds and fish caught with nets, and strung together through the gills or by tying up their wings, all such animals feel full well that death is in store for them, but that does not extinguish their craving for existence; trembling at the approach of death, they seem to beg us to spare their life. By expending money for this purpose, and maintainjng them as long as they live, we not only show compassion towards them, but also bring down upon ourselves the favour of heaven and the blessing of the gods".

The above arguments are refuted by the Chinese literati as follows: —

From the foregoing arguments, it is evident that Buddhists make pretence of showing compassion and love towards the brute creation. Love, in fact, prescribes not to do unto others what we

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(1) *Fang-sheng* 放生, to let animals live, to give freedom to living beings, for which purpose there are "let live societies", *Fang-sheng-hwei* 放生會. Williams. Dictionary of the Chinese Language.

(2) Shanghai residents may see one of these "let live societies", a little outside the South gate of the native city. The establishment was founded in 1867, for the purpose of rescuing buffaloes and dogs cruelly put to death by foreigners. It is about five minutes walk from St Catherine's Bridge. See Catholic Missions, French Edition. 1892. p. 163, 167 (L'Hospice des Bêtes, by Rev. Father Ravary, S.J.).

would not wish them to do to ourselves (1), but it does not command to avoid with regard to animals what we should avoid doing to men. Love of animals would require at most to abstain from destroying their nests, killing their little ones, or treating them with wanton cruelty; it does not forbid the killing of a bird, a quadruped, a fish or an insect; therefore, much less does it prescribe the maintenance of any class of animals, either birds or fish, until they die their natural death (2). Their flesh serves as food for man, their blood is serviceable for imparting a varnish to bells; their skin, fur, feathers, their teeth, horns and antlers, their bones are employed in various industries, and manufactured into articles of dress, into shoes and other necessaries of life. If everybody followed the example of Buddhists, who exhort to spare the life of birds, fish and all kinds of animals, would not such various industrial resources be lost for the use of man?

If we now consider the conduct of the ancient Sages with regard to the above question, all the foregoing arguments are fully corroborated. Thus we find that: —

Fuh-hsi 伏羲 (3), the first of the five legendary rulers of China

(1) It is worthy of remark that this prescription is all negative, telling what should not be done, but does not positively inculcate any virtue — only by inference. Doolittle. Social Life of the Chinese. Vol. II. p. 166.

(2) Some votaries of Buddhism vow that they will let various kinds of animals live, as well as some kinds of birds and fish. This includes the idea of providing the means of their support, until they die of old age or by accident. In order to prevent them from being stolen and subsequently used as food, as in the case of chickens, ducks, geese and pigs, and also to save themselves trouble in taking care of them, they are placed in a monastery, under the superintendence and care of the resident monks. In such cases, those who have made the vow, furnish food for them, or pay monthly a certain sum for their board. Doolittle. Social Life of the Chinese. Vol. II. p. 181.

(3) The legendary founder of the Chinese empire. He succeeded to the divine beings who are believed to have reigned countless ages before human society was constituted. His father was heaven, and his mother bore him 12 years. He established his capital in Honan province, near the present *K'ai-fung-fu* 開封府. He is credited with having invented the art of writing and the eight diagrams, *Pah-kwa* 八卦. Mayers. Chinese Reader's Manual. p. 45. See also Vol. II. p. 223.—Vol. IV. p. 342. note 2.

(B.C. 2852-2737), invented cords for making nets, and taught his subjects the arts of fishing and hunting.

The emperor *Yao* 堯 (1) of *T'ang* 唐, exhorted those living near rivers and streams to have recourse to fishing, as a means of providing food for their families.

Shun of the Fabulous Beast, *Yü-shun* 虞 舜 (2), angled in the streams of *Lei-tseh* 雷 澤, at the foot of the *Show-yang* 首 陽 hills, the present-day *P'uchow-fu* 蒲 州 府, in *Shansi* 山 西.

Wen-wang 文 王 (3) hunted at *Wei-yang* 渭 陽, on the brink of the Wei river, *Wei-shui* 渭 水. This locality corresponds to the present-day district city of *Paoki-hsien* 寶 雞 縣, in *Shensi* 陝 西. In ancient times, the Emperor and his feudal vassals indulged annually in the chase, and exhorted country folks to hunt during winter, in order to inure themselves to the hardships of military life. There was big hunting at the four seasons of Spring, Summer, Autumn and Winter.

We read in the Historical Annals, *Shi-ki* 史 記 (4), that T'ang the Successful, *Ch'eng-t'ang* 成 湯, founder of the *Shang* 商 dynasty (B.C. 1766), took exceeding delight in hunting with nets.

Confucius, *K'ung-tze* 孔 子, preferred angling to fishing with a net; he shot at birds on the wing, but not at birds perching (5). The passage where Mencius, *Meng-tze* 孟 子, says not to abuse of the net in ponds teeming with fish, does not mean that one should not catch fish, but that they should not be caught to such an extent as to exhaust the pond of its entire stock.

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(1) See on *Yao*. Vol. I. p. 122.—Vol. IV. p. 329 and 385.—Mayers. Chinese Reader's Manual. p. 189.

(2) See on *Yü-shun*. Vol. IV. p. 385 and 408

(3) See Vol. I. p. 131. note 3.—Vol. IV. p. 329. note 3.

(4) See "Refutation of false doctrine" by Father Hwang. Vol. II. p. 65.

(5) "The Master angled, but did not use a net; he shot, but not at birds perching". Confucian Analects, *Lun-yü* 論 語. Book. VII. ch. 26. Legge's translation. p. 67. Legge adds in the note: Confucius only destroyed what life was neccessary for his use, and this showed his humanity.

This Buddhist custom seems to have commenced during the reign of *Wu-ti* 武帝 (A.D. 502-550), founder of the *Liang* 梁 dynasty (1). This Emperor professed an ardent reverence for the tenets of Buddhism, and the professors of that religion availed themselves of the Imperial favour in order to establish their practices throughout the State.

Wu-ti 武帝, at the end of his reign, abandoned his palace, and entered a Buddhist monastery. Here he lived on scanty fare, and particularly abstained from the use of meat or fish. He forbade even using animal matters for purposes of medicine. He also ordered that in the Confucian sacrifices only vegetables should be used, and that figures of the animals that were usually offered in them should be made of flour, and presented to the Manes of the departed (2). Through fear of punishment in the nether world, he forbade figures of animals or birds to be embroidered on any silk or satin, lest they would be injured when cutting up the cloth for dresses (3); even in such a trifle, he saw a lack of compassion towards animals. While his Capital, *Nanking* 南京, was once beseiged by the enemy, provisions became so scarce that rats and mice were eagerly sought for and devoured by the starving popula-

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(1) This short-lived dynasty existed A.D. 502-557. The emperor being given to superstition, the affairs of state were neglected, rebellions broke out on all sides, and finally caused the downfall of the dynasty.

(2) This order caused an immense commotion throughout every grade of society. Whatever faith they might have had in any other form of religion, all believed that the spirits of their ancestors in some way or other controlled the fortunes of each family, and that no sacrifice would be acceptable to them that did not contain the flesh of animals. Men began to fear that sorrow would come upon their homes. This decree was looked upon as one of the signs of speedy decay, and extinction of the dynasty. Macgowan. The Imperial History of China. p. 233.

(3) *Wu-ti* carried to its extreme limit the Buddhist tenet that men should under no circumstances deprive anything of life. He imagined that the tailors in cutting up such cloth for dresses were in danger of becoming accustomed to the idea that animal life, after all, was not so precious as it was, and they would thus be made more cruel in their treatment of it. Macgowan. The Imperial History of China. p. 233.

tion. Even *Wu-ti* 武帝 had to suffer with the rest, and failing to secure the usual vegetarian diet prescribed by his Buddhist vows, he was compelled to live upon eggs, which one of his courtiers kindly procured him.

Weighed down with sickness and worry, he begged in vain for a little honey to alleviate the bitterness of his parched tongue; he died soon afterwards, and through his folly caused the downfall of the dynasty (1).

Who could ever have shown more compassion towards animals than this eccentric emperor, since he could not even bear to see one cutting through their figures when embroidered on silk or satin! He hoped thereby to influence heaven and bring happiness on himself; however, all kinds of misfortune befell him. Who then should be imitated the more, *Wu-ti* 武帝, with his morbid sentimentality towards the brute creation, or the Sages of antiquity, who indulged in the pleasure of fishing and hunting?

Oftentimes, Imperial Edicts have been issued, ordering to exterminate locusts that destroy the crops, and tigers and wolves that devour human beings.

According to Buddhist tenets, such harmful animals should be set free, after having been captured in obedience to the orders of the officials. They would thus continue anew their destructive ravages, and this would be, to quote the words of Mencius: "handing man over to become the prey of wild beasts".

Owing to the prevalence of the above doctrine, many persons vow to never eat meat or touch dog's flesh, believing thereby that they acquire merit, and will escape punishment in Hades (2).

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(1) Compendium of Historic Annals, *Kang-kien* 綱鑑.

2) The feeling that the eating of flesh is sensual and sinful, is a very popular one among the Chinese people, hence a large majority of the adult population make some kind of vow in regard to abstaining from animal food. This is done for the purpose of acquiring merit, or obtaining certain definite favours from the gods: male children, longevity, prosperity in business, literary excellence and rank. The poor, who necessarily live on vegetables, if they do not receive any marked blessings from the gods in this life, hope still to enjoy the proper reward of their self-denial in the world to come. Doolittle. Social Life of the Chinese. Vol. II. p. 183.

In the famous Buddhist monastery at *Hwa-shan,* East of *Nan-king* 南京, an immense number of rats are maintained by the monks. When the bell summons the community to the dining-room, the rats run out of their holes to enjoy also their daily fare. They are sleek and plump; five large chests, each containing from two to three thousand catties of rice, are specially set apart for providing them with rations (1).

Annexed is a Buddhist print exhorting folks to abstain from killing frogs and other living creatures. In the name of Amitabha Buddha (2), they are begged to spare life, and set free all animals that happen to be captured.

On each side of the frog are the following sentences, embodying two of the most important Buddhist tenets: —

"Here below, the most meritorious act is to spare the life of living creatures".

Here below, to kill a sentient being is one of the greatest sins" (3).

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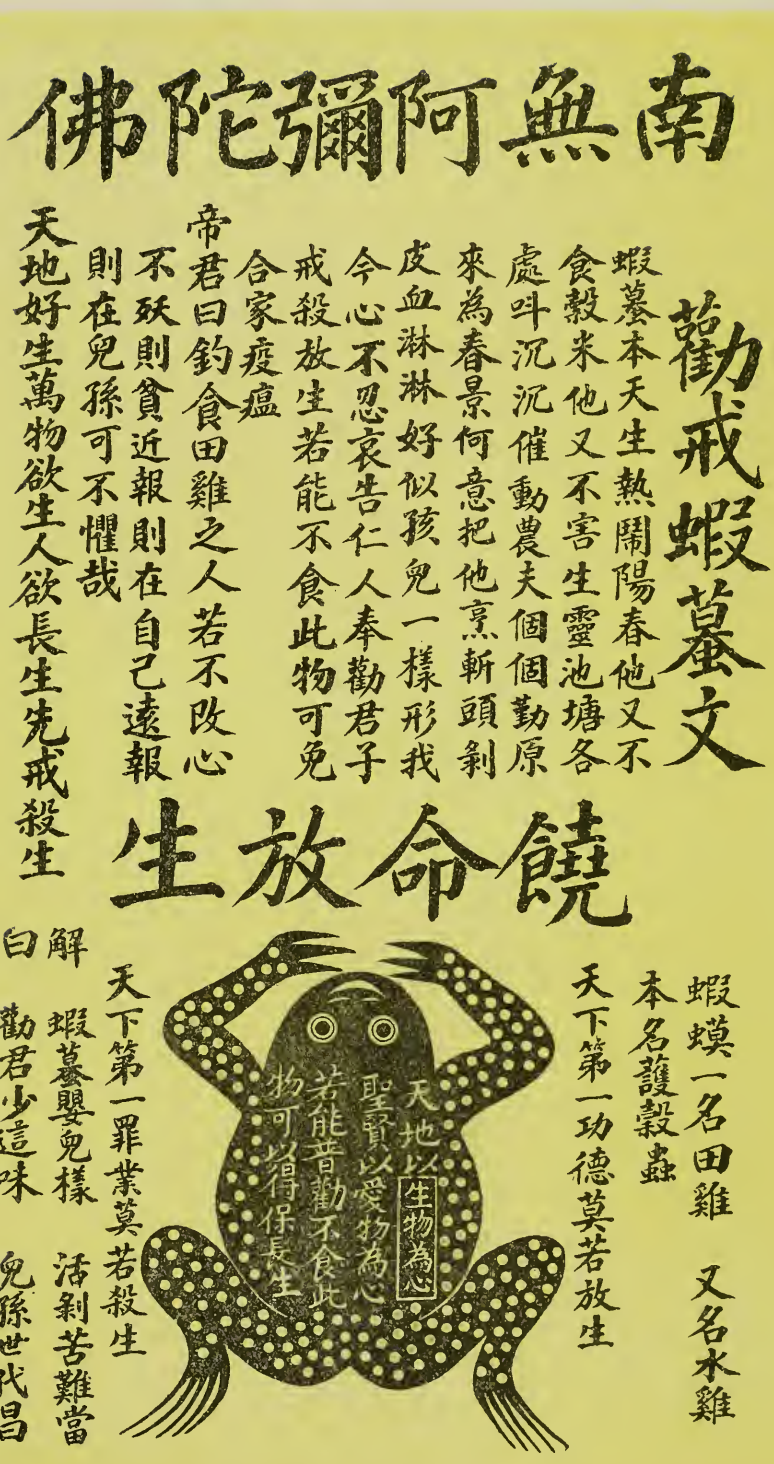
(1) See "Lettres de Jersey", 1882. p. 274.

(2) A Buddha who rules over the West, and grants the requests of all those who pray to him to admit them to the Western Paradise. He is by far the most popular Buddha in China. His birthday is celebrated on the 17th of the 11th month. Edkins. Chinese Buddhism. p. 208.

(3) The fivefold Buddhist prohibitions for all classes, including laymen, are the following: —1. Do not kill. 2. Do not steal. 3. Commit not adultery. 4. Do not speak falsely. 5. Abstain from strong drinks. All these have reference chiefly to our neighbour, and except the last, are taken from Brahmanism. Five others of a trivial character are imposed on monks who join the brotherhood. Monier Williams. Buddhism. p. 126 (The Morality of Buddhism).

Fig. 177



Feuilles vendues pour la protection des grenouilles

Buddhist print exhorting folks to abstain from killing frogs.

ARTICLE XII.

BUDDHIST ABSTINENCE.

Ch'ih-su 喫 素 (1).

Abstinence from animal food, observed by Buddhists at the present day, differs totally from that practised by Chinese in ancient times. It is described as follows in the "Records of memorable deeds", *Ts'ing-kia-luh* 清 嘉 錄.

"Nowadays the adherents of Buddhism reckon as meats the flesh of birds and animals, fish, such as the tortoise, crabs, shrimps, oysters, mussels... Among the vegetables, garlic, rape, coriander seeds (2), scallions and onions are also prohibited on account of their strong taste. In fine, meat, fish, and rank vegetables may not be eaten ; wine (though made from rice or grain) is also on the interdicted list".

The weeks and days prescribed for abstaining from animal food also vary, as well as the names given to these kinds of abstinence. The following are a few specimens.

Abstinence in honour of the "Three Principles", *San-kwan* 三 官 (3), which is observed from the 1st to the 15th day of the first, seventh and tenth month.

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(1) *Ch'ih* 喫, to absorb, to swallow. The Chinese employ the term either for eating or drinking. Thus *Ch'ih-tsiu* 喫 酒, to drink wine *Ch'ih-fan* 喫 飯, to eat, to take a meal. — *Su* 素, simple, plain, coarse. Hence *Ch'ih-su* 喫 素, to live on vegetable diet. Williams. Dictionary of the Chinese Language.

(2) The seeds of the cultivated or garden coriander (Coriandrum sativum) are pleasantly aromatic, and used for flavouring curry, pastry... The leaves have a strong smell.

(3) Also known as *San-yuen* 三 元. The three primitive Great Rulers. They were originally vast periods of time, like a geological epoch, but were subsequently personified and deified. They form to-day a peculiar Taoist triad. Williams. Dictionary of the Chinese Language. — Researches into Chinese Superstitions. Vol. III. p. 254. note 2. p. 293. note 3. p. 299.

Abstinence for congratulating the "Three Principles", observed on the 1st, 7th and 10th day of each month.

This abstinence is founded on the belief that these three gods ascend to heaven on the 15th of each month, or at various other times, and report to the higher deities (1) on the delinquencies or good works of mortals.

Abstinence in honour of the "Goddess of Mercy", *Kwan-yin* 觀音 (2), observed from the 1st to the 19th day of the second and sixth month. Popular custom places the birthday of this fabulous Bodhisattva on the 19th of the second month. She was deified on the 19th day of the sixth month, hence on these two anniversaries Buddhists are wont to keep abstinence.

Abstinence in honour of the "God of Fire", *Hwo-shen* 火神 (3), the 23rd day of the sixth month, this being his reputed birthday.

Abstinence in honour of the "God of Thunder" (4), observed on the 24th day of the sixth month. This is considered to be his reputed birthday, and as such is preceded by an abstinence of 24 days.

Abstinence in honour of the "first claps of thunder". When thunder is heard for the first time in the year, some, if eating meat immediately stop eating, and go without eating animal food for the whole day.

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(1) Principally to the "Pearly Emperor", *Yuh-hwang* 玉皇, the chief god of the Taoist pantheon. See Vol. II. p. 206. note 2. p. 210. note 3. He is deemed to be the Lord of the physical world and the Saviour of men. Edkins. Religion in China. p. 112.

(2) See on this Goddess. Vol. IV. p. 418. note 3. Where her origin, worship, and principal characteristics are described.

(3) See Vol. II. p. 164. When a building escapes in a conflagration, he is thanked either in his temple or near the place destroyed. Taoist priests officiate. Food, wine and tea, are offered to him. The candles, however, may not be red, as this is inauspicious, but white, yellow, or green.

(4) All Nature is influenced by thunder-gods, of whom a great variety have been invented by Taoists. See Vol. III. p. 229. notes 2 and 3. p. 230, 231, 237, 246, note 2. Where the thunder-god is described.

Abstinence in honour of the birthday of the "heavenly genius" *Sin* 辛, who presides over the "Ministry of the Thunderbolt", observed on the 25th day of the sixth month. This date, and all others of the month designated by the cyclic character *Sin* 辛, constitute what is known as the "abstinence of the genius Sin", *Sin-chai* 辛 齋.

Abstinence in honour of the "god of the kitchen", *Tsao-kiün* 灶 君 (1), on the 3rd of the eighth month, this being considered the day on which he was born.

Abstinence in honour of "heaven and earth" (2), observed on the 1st and 15th of each month.

Abstinence in honour of the "god of the North Pole", *Peh-teu* 北 斗, observed on the 3rd and 7th day of each month.

Abstinence observed on the nine first days of the first month, in honour of the "nine heavenly emperors" (3).

Abstinence known as that of "filial piety" (4), which a pious son observes after the death of his father. It may be kept for a month, or forty-nine days, and in some cases lasts even thirteen or twenty-five months. A few persons extend it to three entire

(1) *Tsao* 灶. This is the contracted form of the character. A furnace, a place for cooking, a kitchen. Hence *Tsao-shen* 灶 神, or *Tsao-kiün* 灶 君, or *Tsao-wang* 灶 王, the "god of the kitchen", regarded as the arbiter of the family prosperity, whence the phrase "*Ning-mei yü-tsao*" 寧 媚 於 灶, you had better flatter, or not fail to propitiate the kitchen god. Williams. Dictionary of the Chinese Language.

(2) In Chinese philosophy "heaven and earth", *T'ien-ti* 天 地, represent the transforming powers of Nature. The pagan masses in China do not entertain the same notions of heaven as christians do. See above. Vol. IV. p. 420. note 1.

(3) These seem to be the nine divisions of the heavenly sphere personified and deified, *Kiu-t'ien* 九 天. See Vol. III. Preface. p. XVII.

(4) This is "ritual" fasting, a time-honoured religious rite connected with mourning and demanded by filial piety. "Because pain and affliction filled the heart of the filial son, his mouth could not relish any savoury food". *Li-ki* 禮 記, or Record of Rites. Book XXXII. *Wen-sang* 問 喪.

years, in which case it is called the "abstinence of thanksgiving".

Various are the names given to all these kinds of abstinence. Those who observe them, that is abstain from meat and wine, generally do so in obedience to the five precepts of Buddhism, which prohibit the killing of living beings and forbid drinking intoxicating liquors.

The following are the five fundamental rules of moral conduct as laid down by Buddhism : — 1° Kill not any living thing. 2° Steal not. 3° Commit not adultery. 4° Do not speak falsely. 5° Drink no intoxicating liquors (1).

It is also prohibited to eat garlic, onions... because these vegetables have a strong taste, a rank smell, and are thus reckoned as meat and fish. Such a deduction is, indeed, far fetched and quite opposed to the letter of the law.

All who vow to live on a vegetable diet, and carry out this vow, have the same purpose. They hope thereby to beget male children, to recover from sickness, enjoy prosperity in business, attain literary excellence and rank, obtain certain favours from the gods, or from the particular god or goddess in whose honour they have made their vow (2). Such are the motives for which Chinese folks generally adopt a vegetable diet (3). Buddha, *Fuh* 佛, they feel convinced, will be pleased, and shall confer happiness on them, and deliver them from all misfortune.

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(1) These five precepts oblige all classes, including laymen. They are taken from Brahmanism, except the fifth. It was Buddhism probably that first interdicted strong drink. It prohibited too what the Brahmans allowed —killing for sacrificial purposes. Monier Williams. Buddhism. p. 126.

(2) Barren married women frequently take this method of interesting the gods in their behalf, in the hope that they may have male children. Doolittle. Social Life of the Chinese. Vol. II. p. 181.

(3) The main and professed object of vegetarians is the obtaining of temporal blessings. It is in nowise sanitary, and does not relate to the health of the individuals concerned, except in general. Doolittle. Social Life of the Chinese. Vol. II. p. 184.

Fig. 178

"Œuvre bouddhique"

Bonze tenant en main sa bèche *T'chan tse* dont il se sert pour enfouir les ossements trouvés sur sa route.

Buddhist monk burying the abandoned bones of the dead.

In the early period of the language, the term *Chai* 齋 (1) meant to purify, to regulate. The Ancients wished to regulate whatever was excessive or irregular; nobody had the idea of abstaining from animal food for the purpose of obtaining favours from Buddha.

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(1) *Chai* 齋, to purify, as by fasting or penance. Hence the expressions *Shih-chai* 食 齋, to fast on vegetables; *Ts'ing-chai* 清 齋, he has only vegetable food. Williams. Dictionary of the Chinese Language.

ARTICLE XIII.

VEGETARIAN SECTS.

Ch'ih-su-kiao 喫素教 (1).

Every member of a vegetarian society vows never to eat animal food, and subsist only on a vegetable diet while he lives, hence the name given them of "perpetual vegetarians" (2). A member is enrolled in a district or local branch, and the whole of these petty associations form the "vegetarian society", which is governed by a Supreme Head, having under him various subordinate officers, some of whom control large districts, while others preach the doctrine and introduce candidates into the society.

The founders of the sect are two Buddhist monks, who lived in the time of the *T'ang* 唐 dynasty (A.D. 620-907), and were called *Chow Hung-jen* 周宏忍, and *Lu Hwei-neng* 羅慧能.

According to the work entitled "Abridged Reader's Manual", *Tuh-shu-ki shu-lioh* 讀書紀數略, Chinese Buddhism reckons six patriarchs, *Fuh-kia luh-tsu* 佛家六祖. The first, *Tah-mo* 達摩 (3), who came from the West under the reign of *Wu-ti* 武帝, of the *Liang* 梁 dynasty (A.D. 502-557); the second, *Hwei-k'o*

(1) *Kiao* 教. Doctrine, tenets, opinions; the people who hold them, a religious sect. Williams. Dictionary of the Chinese Language.

(2) They are also called "vegetable Buddhas". They comprise poor and rich, ignorant and learned persons. Comparatively many females, and but few males make this vow. Doolittle. Social Life of the Chinese. Vol. II. p. 185.

(3) *Bodhidharma*. The 28th Indian and 1st Chinese patriarch. He reached China A.D. 520 (21st day of the 9th month), and after a short stay at *Canton*, proceeded to *Nanking* 南京, where the Emperor *Wu-ti* 武帝 (A.D. 502-550) held his court. Later on, he went to *Loh-yang* 洛陽, and there sat in silent meditation with his face turned to a wall for nine years, hence the Chinese have called him the "wall-gazing Brahman". He represents the contemplative and mystic school of Buddhism. The date of his death is about A.D. 529. Eitel. Handbook of Chinese Buddhism. p. 28.—Edkins. Chinese Buddhism. p. 100-102.

慧可; the third, *Seng-ts'an* 僧璨; the fourth, *Tao-sin* 道信; the fifth, *Hung-jen* 宏忍; and the sixth, *Hwei-neng* 慧能.

Hung-jen 宏忍 was a native of *Hwangmei-hsien* 黃梅縣, in *Hupeh* 湖北; *Hwei-neng* 慧能 was born at *Sinhsing-hsien* 新興縣, in *Kwangtung* 廣東. Under the reign of *T'ai-tsung* 太宗 (A.D. 627-650), of the *T'ang* 唐 dynasty, *Hung-jen* 宏忍 lived in the Eastern Buddhist monastery, *Tung-shen-sze* 東禪寺 (1), in the district of *Hwangmei* 黃梅; there *Hwei-neng* 慧能 visited him, and placed himself under his direction, in order to be initiated into the true doctrine at the hands of such a famous teacher.

Hung-jen 宏忍, one day, ordered all his disciples to write some verses. The monk *Shen-siu* 神秀 wrote on the wall the following lines: "man's body resembles the *P'u-ti* 菩提 tree (2), his heart is like an unsullied mirror; it must be constantly cleansed, in order to remove the dust which tarnishes it".

Hwei-neng 慧能 animadverted upon these verses as follows: "*P'u-ti* 菩提, said he, is not a tree, but the true doctrine. A well-polished mirror has no dust upon it; it does not, therefore, require to be cleansed".

Hung-jen 宏忍 declared that *Hwei-neng* 慧能 understood the true doctrine, and hence could receive the Buddhist habit and alms-bowl. According to the work "*Fan-shu*" 梵書 (3), it is the general custom in Buddhist monasteries, to give a dress of yellow cloth

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(1) *Sze* 寺. A Buddhist monastery. *Shen* 禪. To sit abstractedly in contemplation; fixed contemplation or *Dhyana*, intended to destroy all attachment to existence in the thought or wish: whence this word has become a term for Buddhist monks. Williams. Dictionary of the Chinese Language.

(2) In Sanscrit *Bodhi*. The sacred fig-tree or Pippala, beneath which Buddha acquired knowledge and enlightenment (i.e. an ultra pessimistic view of life and its miseries, while he ignored its joys), and spent seven years in doing penitential works. Cuttings carried to China are objects of reverence, as the tree is considered to be a symbol of the spread and growth of the Buddhist church. Eitel. Handbook of Chinese Buddhism. p. 25

(3) This is the *Vinaya Pitaka*, one of the three grand divisions of the Buddhist scriptures, embracing all rules of organisation and monastic discipline. Wylie. Notes on Chinese Literature. p. 206 (Buddhism).

with large sleeves, to the candidate who joins the brotherhood. This is worn over the left shoulder (1), and called in Chinese *Hai-ts'ing* 海青. They also receive an alms-bowl, called *Poh* 鉢 (2). The above ritual is followed in all large monasteries at the reception of a junior monk.

Hung-jen 宏忍 ordered him to assemble all the disciples and found the "vegetarian sect", *Ch'ih-su-kiao* 喫素教, which from that time has been maintained down to the present day. The Heads of the society are called "Venerable Elders", *Lao-kwan* 老官. Whosoever wishes to join the sect, must previously make some presents to the "Venerable Elder", who thereupon discloses to him the secret password "Amitabha", *O-mi-t'o-fuh* 阿彌陀佛. "Renounce all worldly vanity; with thy whole heart invoke Buddha, and aspire to the blissful land (the Western Paradise); cast off thy fetters (the craving for existence), and escape from the endless wheel of life and death (transmigration)".

Several prominent writers have endeavoured to explain the name "Amitabha", which is constantly uttered by Buddhists. Some state that it represents the "eternal" or the "infinitely glorious" Buddha (3). In China, Buddha is generally transliterated by the character *Fuh* 佛 (4).

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(1) The admission ceremony of a novice is extremely simple, and confined to certain acts and words on the part of the candidate, witnessed by any competent monk. The novice first cuts off his hair, puts on the yellow garments, adjusts the upper robe so as to leave the right shoulder bare, and then before a monk repeats the three-refuge formula: "I go for refuge to Buddha, the Law and the Sangha". Monier Williams. Buddhism. p. 78.

(2) In Sanscrit *Pâtra* (Patera). The alms-bowl of Buddhist mendicants. The one which Buddha used was taken to Persia, Ceylon and China, to the Tuchita heavens, and finally fell into the ocean, where it awaits the arrival of Maitreya, the future Buddha. It is believed that when this bowl disappears, the religion of Buddha will perish. Eitel. Handbook of Chinese Buddhism. p. 92.

(3) Beal. Buddhism in China. Ch. XIV. p. 159 (Amitabha).

(4) The word *Buddha* is derived from the Sanscrit *Bodhi*, meaning knowledge, wisdom: hence Buddha means "the Perceiver, the Sage". The syllable *Bud* has been transliterated into Chinese by the character 佛, anciently pronounced *But*, and at the present day *Fuh*. Sanscrit books having been translated fourteen centuries ago, the phonetic powers of the Chinese characters have changed in the meantime. Edkins. Chinese Buddhism. p. 413.

"Amitabha", *O-mi-t'o-fuh* 阿彌陀佛, would, therefore, be the transliteration of the Sanscrit word "Amitabha" (1).

Adherents of the sect are required to recite this invocation and make it the constant object of their meditation. Private members may not receive any candidates into the sect under penalty of being tortured in the nether world; moreover, every adherent must have absolute faith in "Amitabha" (2), the Western Paradise, and the reward deserved by individual good works.

The father of a family may not transmit his religious tenets to his son, nor a husband to his wife.

There are twelve hierarchical ranks or dignities in the sect, all corresponding to the amount of presents offered by the new candidate (3). Should the son offer more than his father, he enjoys a higher dignity; and likewise, when the wife surpasses the generosity of the husband, she is placed above her lord.

This Buddhist sect exhorts people to live their whole life on a

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(1) *Amitabha* (boundless light, diffusing great light). A Dhyani Buddha, invented by the *Mahayana School* about A.D. 300. Southern Buddhism knows no Amita or Amitaya. Originally conceived of as impersonal, he acquired prominence especially in the 5th century. It was at this period of Buddhist evolution that the Western Paradise (a substitution for Nirvana, too abstruse for the common people to grasp) was invented. Amitabha is to-day the ruler of this so-called blissful land, and hence highly popular among the Chinese. Eitel. Handbook of Chinese Buddhism. p. 6.—Getty. The Gods of Northern Buddhism. p. 38. (Dhyani Buddhas. Amitabha). Oxford. The Clarendon Press, 1914.

(2) The name Amitabha is repeated incessantly, and the beads counted in connection with the repetition, until the sound becomes wearisome. Regarding this kind of worship, "every person should first of all excite in himself a believing heart. If a man has no faith, his exercises will be all fruitless". Beal. Buddhism in China. p. 129 (Amitabha).

(3) Vegetarianism is by no means a cheap religion. The entrance fee is very high, presents have to be constantly made to officials, as well as contributions for various purposes: allowing animals to live, printing tracts, propagating the doctrine, and providing food for the gods in sacrifice. Miles. Vegetarian Sects (Recorder. 1902. p. 8).

vegetable diet, in order to enjoy peace and happiness here below, and the blessings of the Western Paradise after their death, or at least to be reborn in a new phase of existence abounding in wealth. Such is, in general, the main purpose of this quaint religious sect, which in reality is divided into various minor branches each following its own peculiar by-laws.

The principal tenet of the sect is to abstain from animal food. Now, according to the work *Liang-pan-ts'iu-yü-ngan* 兩般秋雨盦, we see that the god himself (1) enjoys three kinds of unsullied meat: that of animals offered to him without his seeing them killed by anybody; that of animals which nobody informed him had been killed; and lastly that of animals which he believes not to have been killed. If one adds to these three kinds of meats the flesh of animals that have died a natural death, or been killed by wild beasts and birds of prey, we find that the god may enjoy on the whole five kinds of meats (2).

The same work contains also an anecdote of a famous old Buddhist monk, called *Teh-sin* 得心, to whom a large quantity of eggs were offered, which he ate with the greatest delight. On this occasion, he even wrote a few verses, of which the following is the translation: "Little chick, while still enclosed like heaven and earth within the primitive chaos (the white of the egg and the yellow yolk represent heaven and earth); before thou hadst any skin, bones or wings; I, venerable old monk, will bear thee to the Western Paradise,

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(1) One of the vegetarian gods. A vegetarian hall is called *Tsai-kung-t'ang* 齋供堂, or *Süen-tao-t'ang* 宣道堂. The gods principally worshipped are Buddha, *Fuh* 佛; the Goddess of Mercy, *Kwan-yin* 觀音; Bodhidharma, *Tah-mo* 達摩; the Pearly Emperor, *Yuh-hwang* 玉皇; the kitchen god, *Tsao-kiün* 灶君; the Western Royal Mother, *Si-wang-mu* 西王母, also called the "Golden Mother", *Kin-mu* 金母. Worship always commences at 11 p.m., and consists in repeating prayers, burning written prayers in offering to the god, and presenting vegetarian dishes, grape wine and cups of tea. Worship takes place generally on the birthday of the gods, and is conducted by the highest official present. Miles. Vegetarian Sects. Recorder. 1902. p. 5.

(2) 菩薩食三淨肉,謂不見爲我殺,不聞爲我殺,不疑爲我殺,復益之以死鳥殘,爲五淨肉.

and thus rescue thee from the cruel knife which one day would deprive thee of existence" (1).

In the time of the *T'ang* 唐 dynasty (A.D. 620-907), a Buddhist monk, who was particularly fond of the legs of geese and tortoise flesh, exclaimed: "would to heaven that geese h[illegible]ur legs, and tortoises two lumps of fat each". (The dainty bit of a tortoise is the lump of fat which adheres to the shell).

Another monk broke up a statue of *Kia-lan* 伽藍 (2), for the purpose of cooking some dog's flesh (3), making thus a pun upon Buddha's name. *Kia-lan* 伽藍 is a Chinese name for Buddha, while a similar expression, also pronounced *Kia-lan* 加爛, means "to add fuel and cook thoroughly". The dog's flesh was not yet sufficiently cooked. *Kia-lan* 加爛, cried the monk, piling the wood of the statue *Kia-lan* 伽藍 on the fire. That is say by adding more fuel, the meat will be well cooked; let us have it thoroughly done, *Kia-lan* 加爛.

The foregoing examples show that Buddhist monks themselves have not always abstained from animal food.

Buddhist monks of the present day, who pride themselves in being faithful disciples of their founder, make great display of not touching any meat when itinerating outside their monastery, and if perchance they find a few bits of onion in cakes purchased along

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(1) 昔有大和尙,名得心者,人餽以雞子多枚,得心大吞噉,作偈曰,混沌乾坤一殼包,也無皮骨也無毛,老僧帶爾西天去,免在人間受一刀.

(2) A Chinese name for Buddha, so-called from a park or bamboo grove (*Kalanta Venuvana*), which Bimbisara offered to Sakyamuni, and upon which he built a *Vihara* (monastery) for the monks. Eitel. Handbook of Chinese Buddhism. p. 52.

(3) From ancient times, the flesh of the dog was highly prized in China, and even found on the Emperor's table. Thus we read in the *Li-ki* 禮記: "In the first month of Autumn the Son of Heaven is clothed in white. He eats hemp-seeds and dog's flesh". *Li-ki* 禮記, or Record of Rites. Book IV. *Yueh-ling* 月令 (The Proceedings of Government in the different months). Legge's translation. Vol. I. p. 284.

the way, immediately these are rejected with great disdain lest such a prohibited thing would enter their mouths.

Is it not a well-known fact that they close the doors of their monasteries, and enjoy in private many a hearty meal, in which meat, fish and wine abound? (1).

Vegetarian sects are founded on the two following tenets: "not to kill any living being, and abstain from animal food" (2). The purpose in so doing is to draw down blessings upon themselves, and escape being transformed into animals in a future state of existence (Buddhist abstinence and the belief in metempsychosis).

The annexed print represents a round piece of yellow-coloured paper, bearing a prayer transliterated from the Tibetan. Every deceased member of a vegetarian sect, for whose benefit one of these round pieces of paper is burnt immediately after his death, will receive in the nether world an equivalent value in the shape of a piece of pure gold.

If burnt for the benefit of any Buddhist, while still living, it entitles him to eight hundred copper coins (cash), placed to his account for use in the future world; if one is a "perpetual vegetarian", *Chai-kung* 齋供, it entitles him to one thousand coins to be used as in the previous case.

The following is the regular order in which the Chinese characters may be read. First, the four in the centre; then the others, proceeding regularly from the outside to the centre.

(1) Doolittle, writing from South China, quite agrees with the Author. "It is generally believed, says he, among the common people, that many of the monks eat animal food when they can do it unobserved. Most, or all of the travelling monks, probably indulge in eating meat quite often". Doolittle. Social Life of the Chinese. Vol. I p. 243.

(2) Persons who become members of this sect must promise to give up keeping fowls and pigs. They are not even allowed to keep a cat, lest it should take a rat's life; nor must they wear silk or leather shoes, as the silkworm's life has been taken to procure the one, and that of the ox to procure the other. Should their ploughing buffalo, horse, or dog die, they must not be sold or eaten, as is usually the case, but be buried, to prevent the possibility of their flesh being eaten. Miles. Vegetarian Sects (Recorder. 1902. p. 5).

Fig. 179

Prière figurée de l'indou à l'aide des caractères chinois ;
à l'usage de la secte des "mangeurs d'herbes".
Valuable Tibetan prayer burnt for the benefit of "vegetarian sects".

往生神咒

曩謨阿彌多婆夜,哆他伽哆夜,哆地夜他,阿彌唎,都婆毘阿彌唎哆,悉皈婆毘,阿唎彌哆毘迦蘭帝,阿彌唎哆毘迦蘭哆,伽彌膩伽伽那枳多迦隸娑婆訶.